Tirukkural on Virtue

(அறப்பால்)

commentary

F. W. Ellis

First Edition

1812

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CHAP. I.

கடவுள்வாழ்த்து The praise of God.

The literal meaning of the title of this Chapter is preserved in the translation. According to established rule all Tamil compositions ought and, with few exceptions, all do commence by an invocation of the Deity, varying according to the sect of the writer. Tiruval'luver has devoted the whole of this Chapter to this subject.



I.

அகரமுதலவெழுத்தெல்லாமாதி

As ranked in every alphabet the first
The self-same vowel stands, so in all worlds,
Th' eternal God is chief.

Literally *As A is the first letter &c.*—the first of our vowels, when pronounced short, is here intended, which is actually the first letter in all alphabets and the meaning of the distich, therefore, is, that, as this letter, however varying in form, is the first in all alphabets, so the same Deity, however varying in his energies and attributes, governs all nature. By translating the word எழுத்து *letters* instead of "alphabet" the sense of this couplet would be—*As the vowel A stands first among the letters* (of the Tamil alphabet) *so the eternal God stands first in the world*—and this in fact, is the meaning given to it in the Latin Commentary. The foregoing version, however, agrees with the reading of Parimel-azhager, who commenting on it says—தமிழெழுத்துக்கேயன்றிய வடவெழுத்துக்குமுதலாகலினெழுத்தெல்லாமென்றார் *It is not confined to the Tamil alphabet alone; seeing it to be the first, also, in the Northern*

(or Sanscrit) *Alphabet he says all alphabets.* It must not be objected to this that உலகு *the world* is in the singular number, as this word like many similar terms in Tamil, has frequently a plural and general signification, as in the 3rd Couplet of Chap. 3rd, where it means the inhabitants both of heaven and earth. Here, moreover, generality may more especially be attributed to it, the adjective எல்லாம் *all* being so placed in the sentence as to qualify both எழுத்து *letters* and உலகு *worlds;* thus affording two readings, namely, அகரமுதலவெழுத்தெல்லாம் *as the letter A is first in all alphabets,* and எல்லாமாதிபகவன்முதற்றேயுலகு *the eternal God is chief in all worlds:* instances of such double application of a single term are not uncommon in Tamil.

"So in all worlds"—The Hindus believe not only in a plurality of worlds but in a plurality of systems called அண்டம் of which the entire collection constitutes the பிரமாண்டம் *the universe;* this belief is thus alluded to in the *Tiruvày-mozhi the words of the holy mouth,* a translation of the substance of the Védam, according to the Vaishnavas, into Tamil.

விண்மீதிருப்பாய்மலைமேனிற்பாய்கடற்சேர்வாய்
மண்மீதுழல்வாயிவற்றுளெங்குமறைந்துறைவாய்
எண்மீதியன்றபுறவண்டத்தாயெனதாவி
யுண்மீதாடியுருக்காட்டாதேயொளிப்பாயோ.

Thou art in the heavens, thou art above the mountains, thou dwellest in the ocean,

Thou revolvest in the earth, but among all these, though every where present, thou art every where hid;

Thou art among other worlds, among systems beyond the reach of thought,

And thou sportest, also, in my soul; wilt thou ever thus remain concealed without manifesting thy form?

This verse involves philosophic ideas of no small importance, and to impress, therefore, the truth of my translation it may be right to analyze the original expressions. That translated "*thou revolvest in the earth,*" which so immediately opposes the Puránic system of geography and astronomy and which is in itself so just, is in the original composed of the words மண் *Man' the earth,* மீது *midu in, on, above, among*, it must here have the first meaning because it takes the second in the first line and the others in the two last, were it otherwise the rhyme would be incorrect, and உழல்வாய் *uzhelvày* the second person singular of the future tense of the verb உழலல் *uzhelel* to revolve, used according to idiom in a frequentative sense; the literal meaning, therefore, is

thou continuest revolving &c. The line translated "*Thou art among other worlds, among systems beyond the reach of the thought,*" is composed of the following words, என் *En' thought,* மீது *midu above,* இயன்ற *iyan'da*, the participle past of the verb இயலல் *iyelel to become unite, or collected in companies,* புற *pura other,* அண்டத்தாய் *an'dattày*, an appellative noun conjugated in the second person, derived from the Sanscrit word அண்டம், *an'dam* which literally signifies *an egg, or any thing oval,* here a *sphere, a solar system*; அண்டத்தான் *an'dattàn* the first form of the appellative, according to the rules of Tamil grammar means either *he who presides over, possesses, or inhabits a system of worlds*; the whole sentence, therefore, might more literally be translated, *Thou dwellest among other systems of worlds collected in companies beyond the reach of thought.*—The notion of a plurality of worlds, which Fontenelle has in modern times made popular in Europe, seems to have been known and admitted in India in the earliest ages.

"Th' eternal God"—The compound ஆதிபகவன், thus rendered, bears correctly that signification, but the literal meaning of the first member of it ஆதி is *the first, the begining*; both the terms are of Sanscrit derivation, and the compound, which follows, therefore, the rules of that language, is the only instance of the kind that occurs in this division of the work.

அகரம *the letter A.* the ac. sing. governed by the following verb.—முதல a conjugated from of the noun முதல் *the beginning*, having the force of the third per. plu. pass. and meaning *they begin by, commence with.*—எழுத்தெல்லாம *all letters;* the nom. governing the preceding word conjugated as a verb.—எல்லாம *all*, this term, as is usually the case, here follows the word with which it is compounded.—ஆதிபகவன a Sanscrit compound from ஆதி *the first, the beginning*, and பகவான *Deity*, the final syllable being shortened.—முதற்றே the third per. sing. neu. terminated by the emphatic ஏ, from முதல and governed by the preceding term, which, although in the masc. takes a verb in the neuter gender as all words signifying *God* may do.—உலகு *the worlds, the universe* the sing. used for the plu. and the nom. for the ac. governed by முதற்று.

(4)

II.

கற்றதனலாயபயனென்கொல்வாலறிவ
னற்றாடொழாஅரெனின (உ)

What is the fruit that human knowledge gives,

If at the feet of him, who is pure knowledge,

Due reverence be not paid ?

This version is nearly literal and requires no explanation. The terms here used to designate the Deity வாலறிவன் *he who is pure intelligence* has immediate reference to ஆதிபகவன் in the preceding distich, as have all similar phrases throughout this chapter.

" If at his feet "—In this and the following couplets the words, *the worshippers of his feet*, to express reverence, and *those who are united to his feet*, to express obedience, are used in the original; such use probably originated in the practice of substituting in the act of worship a material image for the immaterial idea. The sacred writers, however, do not reject similar phrases and they are no doubt employed by Tiruvalluver in a figurative sense, as the being he addresses in this chapter is evidently the Eternal One, "*to whom there is none similar;*" whom no symbol can express and no form design.

கற்றதனால் *from that which was learned*; the 3d or instrumentive case of the neuter pronominal participle past of கற்றல் *to learn.*—ஆய் *which comes*; the contracted participle of ஆதல் *to become* used for ஆகிற.—பயன் *fruit, produce, profit*; the nom. governing the substantive verb understood.—என் *what ?* the contracted form of the neuter interrogative

pronoun என்ன.—கொல் a particle, sometimes, as here, expletive, sometimes like ஓ implying doubtful interrogation.—வால் *purity, truth;* here used adjectively and qualifying the following term.—அறிவன் *he who is knowledge*, or *he who possesses knowledge*; the former is the more general meaning of similar derivatives, thus வில்லன் means *he who is a bowman*, not merely *the possessor of a bow*, and when conjugated வில்லேன் *I am a bowman*, வில்லாய் *thou art a bowman* &c; an appellative conjugated in the 3d Per. masc. from அறிவு *knowledge*, the nominative being used for the 6th or Genitive Case.—நற்றாடொழாஅர், for நல் *good*, தாள் *a foot*, the nom. used for the 2nd or ac. case, and தொழுதல்,

the final being lengthened by உயிரளபெடை, *they who do not revere*; the negative participle in the masc. and fem. gender and plu. num. of தொழுதல் *to revere*.—எனின் *if said*, the subjunctive form of என்றல் *to say*; it has here, however, simply the sense of ஆனால் *if* and, united with the preceding negative term, means *unless they revere*.



III.

மலர்மிசையேகினன்மாணடிசேர்ந்தார்
நிலமிசைநீடுவாழ்வார் (௩)

They who adore his sacred feet; whose grace
Gladdens with sudden thrill the fervent heart,
High o'er the earth shall soar to endless joy.

The allusion in the original could not by any form of words be preserved so as to be intelligible to the European reader; in this version, therefore, the commentary rather than the text, is followed. மலர் from மலர்தல் *to blow as a flower* means literally *a full blown flower*, and figuratively *a glad heart, a rejoicing mind*, thus தனதுள்ளமலர்ந்தது *his mind or heart blew as a flower*, that is *rejoiced*, அவனுள்ளந்தனைமலர்வித்தான் *he caused his heart to rejoice.* The original, accordingly, is மலர்மிசையேகினன் *he who passes suddenly over the full blown flower*, that is, *who passes suddenly over the rejoicing heart* and it alludes to the sudden afflatus of the divine spirit into the mind of the favored devotee, which purifies him from sin, detaches him from all mundane affections, and exempts him from the misery of future birth; to the effects of that grace, which "passeth all understanding," which at once converts unrighteousness into righteousness, and which is vouchsafed to the sinful Publicain while it is withheld from the sinless Pharisee. The passage is thus interpreted by Parimèl-azhager அன்பானினைவாருள்ளக்கமலத்தின்கணவர்நினைந்தவடிவொடுவிரைந்துசேறலினேகினனென which may be thus freely rendered, *he who passes suddenly over the lotos-flower of the heart of those who think on him with affection, appearing to their mind's eye in that form in which their several systems of religious belief lead their imagination to represent him.* He adds இதனைப்பூமேனடந்தானென்பதோர்பெயர்பற்றிப்பிறிதொருதெய்வக்கேற்றுவாருமுளர் *They are some who apply*

this expression to another Deity, whom they denominated Pŭmènadandàr he wàlks on flowers: those here referred to are the Saman'èr or Jainer, who represent their twenty fourth Tirt'hacas, in Tamil jointly called Arugen from the Sanscrit *Arhah meritorious,* standing on a lotos flower beneath a Pin'di

or A'söca tree crowned by a triple umbrella. The Saman'er claim Tiruval'luver as belonging to their sect and adduce this verse in support of their claim.

"High o'er the earth"—the words of the original நிலமிசை may mean *on the earth* and the whole second line, therefore, may be rendered they *shall live long on the earth*; all the commentators, however give it the meaning here assigned to it. The Latin translation is "in loco terræ superiori diu vivet— —id est in coelo æternum beabitur," and the paraphrase of Pärimèl-azhager எல்லாவுலகிற்கு மேலாய வீட்டுலகின்கண் அழிவின்றி வாழ்வார் *They shall live without decay in the world of final beatitude, above all worlds.* This interpretation of the term, மிசை *over, above,* is certainly correct for it is only by a lapse from its proper meaning that it signifies *on.*

மலர் *A full blown flower,* the oblique in composition with the following term: the oblique form of nouns ending in vowels, nasals and liquids, when they do not take the affix இன், are the same as the nominative.—மிசை *height, elevation;* as the latter member of this and similar compounds this noun must be translated by the prepositions, *over, above,* sometimes *on.*—ஏகினான் *he who went, he who walked;* the third pers. masc. sing. of the past tense of ஏகுதல் *to go,* used as an aorist participle; to explain this use of the past tense Parimèl-azhager quotes the following rule from the Tolcapiyam வாராக்காலத்து நிகழுங்காலத்து மோராங்கு வரூஉம் வினைச்சொற் கிளவி இறந்தகாலத்துக் குறிப்பொடு கிளத்தல் விரைந்த பொருள என்மனார் புலவர் *The wise have declared that the verb may be used in the form of the past tense and with the signification of the present and future when quickness or suddenness is implied.* It will be found, however, that Tiruval'luver frequently uses the past form in a sense entirely indefinite and when he does not intend to express the quick

performance of the action.—மான greatness, honor, glory; used adjectively, or in composition with the following term.—அடி a foot the nom. used for the obl. with the sense of the ac.—சேர்ந்தார் they joined, united with; the past tense third per. masc. plu. used for the participle, or, as

perhaps it ought rather to be considered, the contracted form of சேர்ந்தவர் the pronominal participle past of சேர்தல் to join.—நிலம் the earth; in composition with மிசை.—நீடு length, extension of space, or duration of time; used adverbially. The root நீள் lengthen, extend, gives origin to the two neuter verbs நீளல், formed immediately from it, and நீடுதல், formed from it by the affix து, which with the final ள் is converted to டு, to grow long, or extend itself, and to an active, நீட்டல், formed by doubling the final of the theme of the second neu. verb, to stretch out, reach: this theme நீடு is also, a noun subs. denominated by the Tamil Grammarians முதனிலைத்தொழிற்பெயர் a verbal theme in the sense of a noun signifying the state or action of a verb; such substantives may likewise be used as adjectives and adverbs.—வாழ்வார் they shall live; the third per. plu. masc. of the fut. tense of வாழ்தல் to live, flourish, enjoy happiness, governed by the pronominal participle சேர்ந்தார்.

IV

வேண்டுதல்வேண்டாமையிலானடிசேர்ந்தார்க

To him, whom no affection moves nor hate,
Those constant in obedience, from all ill
In this world and the next, are free..

" Whom no affection moves nor hate"—this, though it conveys the general idea, is not an exact translation, வேண்டாமை may be more properly rendered *aversion* than hatred and the whole sentence, as explained by Parimèl azhager, ஒருபொருளினும் விழைதலும் வெறுத்தலுமில்லாதவன *he who is not affected to any thing, nor averse from any thing*; or, simply, *he who is without bias* This expression வேண்டுதல்வேண்டாமை is intended to apply to the state ascribed by Hindu writers to the all-pervading Spirit, when they say it is the universal Witness, taking cognizance of all things, whether good or evil, but

affected by none, and it describes in other words the fifth of the eight attributes admitted by the A'gamas, as explained after the 9th. verse of this Chapter. The attribute indicated by the terms there used is the immateriality of the deity and they are so rendered; the more literal translation however, would be *that which cannot from it's nature be affected by the incidents of matter.*

" From all ill in this world and the next is free"—Man is naturally liable to affliction according to the Hindus from three sources, namely, from himself, from others, and from God. It is from religion alone, the author says, he can, derive that right knowledge which delivers him from the first, raises him above the second, and averts from him the third.

வேண்டுதல் *the possessing desire*; a verbal noun in the form by which the verb is usually expressed.—வேண்டாமை *the not possessing desire*; the negative verbal from வேண்டுதல் *to desire*.—இலானை for இலாதவனை *of him who has not*, the participle in the masculine singular from இல் *there is not*, the nominative being used for the genitive.—அடி the nom. used for the 2nd or ac. case, and governed by the following participle.—சேர்ந்தார்க்கு *to those united*; the past participle neuter of the verb சேர்தல் *to unite* in the 4th or dative case plural.—யாண்டும் *always*; யாண்டு, as a noun, signifies *time*, but connected with the particle உம் it takes the adverbial signification here given to it. The foregoing word ending in உ and this beginning with ய a shortened இ-குற்றியலிகரம் is interposed, and the உ suffers elision.—இடும்பை *mischief, evil, affliction*, the nominative of the following verb.—இல *there is not*; this word like அல்ல *it is not* may be used for any tense or form of the verb which the sense requires.

NOTE. The roots இல் & அல் do not give origin to any regular verb; they are confined to the negative form in which the former is thus conjugated,—இல்லேன் *I am not*, இல்லாய் *thou art not*, இல்லான் *he is not*, இல்லாள் *she is not*, இன்று *it is not*, இல்லேம் *we are not*, இல்லீர் *ye are not*, இல்லார் masc. and fem. இல்ல neu. *they are not*; these forms may, also, be used as வினைக்குறிப்பு or conjugated appellatives, and they then mean *I who am not*, *thou who art not* &c. It has, also, the gerund இல்லா and இல்லாமல் *not being*, the subjunctive இன்றேல் *if not*, the indef. participles இல்ல and இல்லாத *that which is not* and the verbal இல்லாமை *the not being*. அல் has nearly the same forms as இல்.

(9)

V

இருள்சேரிருவினையுஞ்சேராவிறைவன்.

பொருள்சேர்புகழ்புரிந்தார்மாட்டு.

(௫)

Those who delight with fervent mind to praise
The true and only Lord of heav'n and earth,
No false ideas of right and wrong can cloud.

" Lord of heav'n and earth"—the original word here used to designate the Deity is இறைவன் which means *a lord, a prince,* definitely *the Lord, God:* the two latter terms are not expressed, but clearly implied, as is, also, the preceding epithet " only," the words of the original, பொருள்சேர்புகழ் *praise connected with the reality or real nature* of God, manifestly including the idea of the divine unity.

"Right and wrong"—literally *both deeds,* that is நல்வினை *all acts according to the law,* whether moral or ritual observances, and தீவினை *all acts contrary to the law.* The orthodox Hindus hold that the works of the law, by exercising the mind in the contemplation of divine things and gradually purifying it from its grosser propensities, are the only means by which a true knowledge of God can be obtained; but that when once in possession of this knowledge,

works of every kind, the worship of the inferior deities, the performance of the sacrifices of the S'ruti, the ritual observances of the Smriti, distinction of meats and even moral obligations are of no further efficacy and the enlightened devotee perceives that the importance he has hitherto attached to them has arisen solely from the illusions of Máyà from which he is for ever released. Hence the expression "false ideas," the original of which is இருள், literally *darkness*, but here used in the acceptation of மயக்கம் *ignorance, inebriation, mental delusion.* Parimel-azhager thus explains this distich,—இன்னதன்மைத்தென ஒருவராலும் அறியப்படாமையின் அவிச்சையை இருளென்றும் நல்வினையும் பிறத்தற்கேதுவாகலின் இருவினையுஞ் சேரா வென்றுங் கூறினார். இறைமைக்குணங்களிலராயினாரை யுடையரெனக் கருதி யறிவிலார் கூறும் புகழ் பொருள் சேராவாகலின் அவையெல்லா முடைய இறைவன் புகழே பொருள் சேர்புகழெனப்பட்டது *He calls that mental delusion which arises from matter, the nature of which no one can explain,* darkness *and, as good works are the cause of mortal births, he says the effect both of good and bad works ceases. The praises*

addressed by the ignorant to beings whom they imagine to be deities, but who possess none of the qualities of the divine nature, not being founded in reality, it is here said that the praise of the Lord, who possesses all these qualities, is the praise of reality. The word அவிச்சை rendered *mental delusion* is a corruption of the Sanskrit term అవిజ్ఞ formed from the root జ్ఞ *know* by the incrementive వి prefixed and the privative అ: this word, though frequently used in high Tamil, like many other of the same derivation is not found in the dictionaries.

இருள் *darkness, ignorance;* the nom. with the sense of the third abl. in ஒடு governed by the following participle.—*சேர் joined, united,* the root of the verb சேர்தல் *to join,* used as an indefinite participle. Roots similarly used are called வினைத்தொகை *the conjunction of the verb,* because the meaning of the three times is conjoined in it; the Latin commentator, considers this form an abbreviation of the future participle சேரும் *that will join* and in this he agrees with the R. C. J. Beschi, who in explaining the several species of தொகை says (vide Pars 2. Chap. 2. No. 33. Clavis humaniorum literarum sublimioris Tamulici idiomatis) " வினைத்தொகை quando participium ita abbreviatur ut tempora discerni non possint, et fit quando participio futuri detrahitur ம vel உம et tunc supponere potest pro quolibet tempore. Sic, பொருகளம் inservit pro பொருதகளம்-பொருகின்றகளம்-பொருமகளம்; வாழ்தகுடி vel வாழ்கின்றகுடி vel வாழுமகுடி-வாழுகுடி et வாழ்குடி." I do not, however, find any authority for this doctrine in the Tamil Grammars; in explaining the Sútram of the Tolcáppiyam வினையின்றொகுதிகாலத்தியலும் in which the nature of the வினைத்தொகை is declared, the Commentator says வினையென்றது-உண்-தின்-முதலியமுதனிலைகளையுமீண்டுச்சினையாகுபெயராயதன்னாற்பிறந்தபெயரெச்சத்தையுணர்த்திநின்றது-தொகுதியாவன-அகரமும்-நின்று-கின்றுவெனவருமுகரமும்மும்மும்-அவைகாலத்தியலுதலாவதுதொகையாகலின *the term verb implies* un', tin eat *and the rest being verbal roots, but it must be taken here, the whole being put for a part, to signify a participle originating from it. Connectives are the temporal termination of the participles, namely* a *for the past,* nindu *and* cindu *for the present, and* um *for the future; the conjunction of the meaning of these times is exemplified in the word* col-yanei, which, as he proceeds to

explain, may be rendered *an elephant which has killed, which kills, or which will kill.* On this authority I consider சேர், as it certainly is, the root used as an indefinite participle and shall so describe all similar terms.—இரு *two;* the adjective form before consonants of இரண்டு, before vowels it becomes ஈர்.—வினை *act, deed, work;* the nom. governing the neg. verb சேரா.—உம் *and;* உம் added to nouns of number and multitude or to interrogatives gives them a determinate meaning; thus இரண்டும் *both,* நான்கும் *all the four,* பறவையெல்லாமும் or யாவும்பறந்தன *every one of the birds flew away,* அதையாருமறியார் *none can know that.*—சேரா *will not unite;* the third pers. neg. of சேர்தல்.—இறைவன் *the Lord, God;* the nom. in regimen with the preceding part. and in comp. with the following term.—பொருள் *reality, truth;* under the same regimen a இருள். This word is used by Tiruvalluver in various significations, of which examples will hereafter appear.—சேர் as above.—புகழ் *praise* the nom. for the ac. governed by the following part.—புரிந்தார் *they who love;* the contracted pron. part. past of புரிதல் *to love,* used indefinitely.—மாட்டு *in;* the abl. for the 7th. case or 3rd. abl. of மாடு *a place,* used as a preposition.



VI.

பொறிவாயி லைந்தவித் தான்பொய்தீ ரொழுக்
நெறிநின்றார் நீடுவாழ் வார் (௬)

Those who pursue the path of his true law,

Who is of sensual organs void, in Heaven
Shall dwell in never-ending bliss,

"Sensual Organs"—in the original பொறிவாயிலைந்து *the five portals of sense,* according to Parimèl-azhager மெய்வாய்கண்மூக்குச்செவி *the body, mouth, eye, nose and ear* ; God, being purely spiritual, is void of those organs, but is to be contemplated as being all eye, all ear &c. as he possesses the energy of any sense innately, not derived, as in material beings, from the excitation

of the corporeal organ.—The first part of this distich பொறிவாயிலைந்தவித்தான் may, also, be rendered *he who destroys the five senses* by relieving those who obey his laws from future births and making them participant in his spiritual nature.

"Shall dwell in endless bliss"—the expression is the same as that which concludes the 3rd distich of this chapter, namely நீடுவாழ்வார் which means literally *they shall live durably,* but is interpreted by all the Commentators as applying the state of final beatitude.

பொறி *the senses,* as sight, hearing &c.—வாயில் *the organs of sense* as the eye, ear &c.—ஐந்து *five:* these three terms from a compound governed as in the ac. by the following participle.—அவித்தான் *he who rejects or destroys;* the past participle of அவித்தல், used indefinitely.—பொய் *falsehood;* the nom. for the obl. with the meaning of the 5th case or 2dd abl. and governed by the following participle.—தீர் *which is free from;* the root used for the indefinite participle.—From this root are derived two verbs, a neuter தீர்தல் to *become finished or determined, to become separated,* and தீர்த்தல் *to finish, settle, decide:* as here used it has the second meaning of the neuter verb.—ஒழுக்கம் *a rule, law, observance;* the obl. used for the gen. but at the same time in regimen with the preceding part.—நெறி the nom. used for the obl. with the meaning of the 7th case or 3rd abl.—நின்றார் *they who stand;* the past pron. part. plu. of நிற்றல், used indefinitely. This distich from the commencement to the last term inclusive affords a continued instance of the தொகைநிலை, the affixes forming the cases of the nouns and indicating the tense of the participle being suppressed and the meaning depending on juxta-position only. The proper affixes being supplied the passage will stand as follows பொறியின்வாயி லைந்தினையுமவித்தானது பொய்யிற்றீருமொழுக்கத்தினெறியின்கணின்றார் *They who stand* (in) *the way* (of) *the law, which is free* (from) *falsehood,* (of) *him who rejects* (all) *five* (of) *the organs* (of) *sense:* the words in Roman shew the force of the affixes understood in the original and how supplied.—நீடு *durably.*—வாழ்வார் *shall live;* the 3d per. plu. masc. governed by the part. நின்றார். It must be remembered that the masc. plu. but not sing. always includes the fem.

VII.

தனககுவமையிலலாதான

றாளசேரநதாரக
கலலான

மனககவலைமாறறலரிது

(எ)

The anxious mind, against corroding thought,
No refuge hath, save at the sacred feet
Of him to whom no likeness is.

"Corrodingthought"—this version but faintly expresses the meaning of the original; மனககவலை literally *anxiety or restlessness of mind,* here includes every grief "that flesh is heir to," every affliction that arises from the connection of the immortal spirit with perishable matter, which causes in the Soul a continual anxiety to shake off her "mortal coil" and to rejoin that heavenly source whence she is derived, and which in Tamil is expressively called (வீடு) *her home.* This explanation is furnished by Parimèl-azhager; his words are தாளசேராதார பிறவிககேதுவாயகாமவெகுளிமயககஙகளைமாறறமாட்டாமையிற பிறநதிறநதவறறுள வருநதுவரெனபதாம *They who are not united with his feet* (not constant in obedience to him), *having been born again from their not being able to release themselves from desire, anger, and the various delusions which are the causes of human births, are said to*

be overwhelmed with affliction by these delusions.

"Of him to whom no likeness is"—the Latin commentary renders the original "qui sibi similem non habet," but as உவமை is an abstract noun it ought to be qui sibi similitudinem non habet. The author says, not merely that there is none like the deity, but that there is no similitude by which he can be described, no figure of human speech by which his nature can be expressed.

தனக்கு *to himself*, the dative of தான்.—உவமை *similitude*; forming a compound with the following negative.—இல்லாதான் the same as இல்லாதவன் *of him who has not*; the participle indefinite in the masc. sing. of the defective v. இல், the nom. being used for the gen.—றாள் *the feet*, for தாள் the த being changed to ற by the preceding ன; the nom. for the ac.—சேர்ந்தார்க்கு *to those who join*; the pro. part. past. in the dat. plu. of சேர்தல்.—அல்லால் *without*, the final ல being changed before ம to ன, used for அல்லாமல், the negative gerund of the impersonal

verb அல் *it is not*.—மன *of the mind*; the oblique of மனம் used for the 6th or gen. case.—கவலை anxiety—மாற்றல் *the changing*; a verbal in the form used to express the verb; the three preceding terms form a compound in the nom. which governs the following verb.—அரிது *is impossible*, lit. *difficult*.



VIII.

அறவாழியந்தணன்

றாள்சேர்ந்தார்க்கல்லாற

பிறவாழிநீந்தலரிது

(அ)

Hard is
the transit of this sea of vice,
Save by that
Being's gracious aid, who is
Himself a sea
of virtue.

"Sea of vice"—அறவாழி *the Sea of virtue* occuring at the beginning of the couplet as an epithet of the Deity, பிறவாழி *the other sea* signifies, consequently, the sea of that which is different from virtue,—that is of vice: Tiruval'luver frequently uses this term, பிற to disignate the opposite of some quality or thing previously mentioned.

"That Being's gracious aid"—the term here used as a name of the Deity அந்தணன் is derived from அம் *beauty* and தண்மை literally *coolness, freshness*, figuratively *kindness, mercy*, and the compound means, therefore, *beautifully merciful.* This word is not found in the dictionaries among the names of the Supreme Being, but as a title of Brahmà and of Arugen: in reference

to the latter. Parimêl-azhager says,—அறவாழியென்பது தருமசக்கர மாகிய நிலையுடையவந்தணனென் றுரைப்பாருமுளர் *there are some who explain the term aravázhi as refering to that Andan'en who caused and possesses the circle of virtues.* ஆழி signifies *a circle* as well as *the sea*, and the title அறவாழியந்தணன், though assigned by the R. C. J. Beschi in the Sadur-agarâdi to the Supreme Being, is in all other Tamil dictionaries given to Arugen. The Jainer refer, under this interpretation, to this distich for further proof of Tiruval'luver having belonged to their sect.

அற *of virtue*; the oblique of அறம் forming a compound with the following term.—ஆழி *a circle, the sea.*—அந்தணன் *of the merciful, of*

God; these three terms form the compound called குணத்தொகைத்தொடர்மொழி, the two former qualifying the latter, though not connected with it by an adjectival termination, or a substitute for it.—தாள் for தாள் *the feet;* the nom. used for the ac. in composition with the preceding term.—சேர்ந்தார்க்கு *to those who join or adhere to;* the dat. case governed by following gerund.—அல்லால *except;* this word is properly the subjunctive of அலின் meaning *if not, though not,* but here and frequently throughout this work it has the signification if the gerund அல்லாமல *not being*, which must be generally rendered in English by the terms *except, besides, but:* as ஏகனல்லாமற்கடவுளின்று *there is no god but the only god.*—பிற *the other:* this word; which signifies literally *different in kind or order*, is in comp. with following term, with the force of an adj..—ஆழி *sea.*—நீந்தல் *the swimming;* a verbal in the

nom. governing the following verb.—அரிது is *impossible*.

NOTE. The last word, though it has all the force of a verb, is, like many similar terms already noticed, an appellative noun, derived from a root not used as a verbal theme, conjugated as a verb. This species of word, peculiar altogether to the Tamil language and some of its descendants, is called வினைக்குறிப்பு, from வினை *a verb* and குறிப்பு, *a sign, symbol*, which the R. C. J. Beschi renders " Indicativum verbi" the following Sútram from the Nannúl, translated with reference to the commentary, sufficiently describes its nature,—பொருண்முதலாறினுந்தோற்றி முன்னாறனுள் வினைமுதன் மாத்திரைவிளக்கல்வினைக்குறிப்பே *The appellative noun used as the indicative of the verb is derived from terms of six kinds, namely, from those implying property, place, time, a bodily member, quality and profession, and of the six incidents of the verb aforementioned, namely the agent, the instrument, the place, the action, the time, and the object, it takes those affixes only that exhibit the agent, but it has none of the forms which serve to indicate the rest.* The appellative is conjugated through each person, gender and number, but is entirely indefinite as to time, mood &c. and must be construed, therefore, by adding simply the substantive verb to the proper meaning of the term. Thus அரிது is derived from the root அர் or அரு *hard, difficult*, which is used only in composition with other terms taking the form of the fu. part., as அருங்காடு *a wood difficult of access*, never as a verbal theme, there being no such verb as அருதல் *to become difficult*. The appellative formed from this root by the affix இயன் is அரியன், called பண்புபற்றிவந்த தெரிநிலைவினைக்குறிப்புமுற்று *an appellative derived from a term signifying quality and indicating the full meaning of the verb*, and means, therefore, *he is a hard man* and, when conjugated though the other persons, அரியள் *she is a hard woman*, அரிது *it is a hard thing*, or *it is hard*, அரியை *thou art a hard man*, &c.

அரியேன் *I am a hard man*, அரியர் masc. and fem. அரிய neu. *they are hard &c.* அரியீர் *ye are &c.* அரியேம் *we are &c.* It must be observed that the neuter form only can have the absolute meaning of the verb, all the rest include the idea of personality; அரியை and அரசன் வில்லினன் must be construed *thou art a hard man*, and *the king is a bowman, or the possessor of a bow*, not *thou art a hard*, or *the king has a bow*. At the same time that appellatives have the form and regimen of verbs, they have also the form and regimen of nouns, and they are then called வினைக் குறிப்புப்பெயர் *the appellative indicative of the verb used as a noun;* thus அரியை, an appellative conjugated in the second person singular may be declined through every case as a noun, as அரியை *thou art a hard man* nom., அரியையை *thou art &c.* ac., அரியையாலொடு *by or with thee a hard man*, அரியைக்கு *to thee &c.*, அரியையில் *from thee &c.*, அரியையது *of thee &c.*, அரியைக்கண் *in thee &c.* This extraordinary idiom is the cause of a peculiar terseness and energy of expression in the High Tamil, as the following examples of the regimen of the conjugated appellative will shew, which, perhaps, no other language can imitate.—கொடியையெளியேனையடித்தனை *thou a person of a cruel disposition hast beaten me a poor miserable man;* here கொடியை an appellative conj. in the 2d pers. sing. is the nom. to the verb, and எளியேனை conj. in the first pers. the ac. governed by it; to express the meaning of this sentence would require in low Tamil as many words, as it does in English, as it must be rendered கொடுமையுள்ள நெஞ்சுள்ளவனாயிருக்கிற நீ அகதியுள்ளவனாயிருக்கிற வென்னையடித்தாய்.—அரியவெளியவாக்குவேன் *I can make hard things easy*, here the two first terms conj. in the 3rd pers. plu. neu. are governed in the ac. by the verb.

IX.

கோளில் பொறியிற் குணமிலவே யெண்
குணத்தான்
றாளை வணங்காத் தலை (௯)

Of virtue void, as is the palsied sense,
The head must be, that bows not at his feet,
Whose eight-fold attributes pervade the world.

" *As is the palsied sense*"—the original says *the irreverend head is like an organ of sense void of it's peculiar property;* as an eye, which has lost it's

sight, or as an ear that is deaf: the effect of the palsy being thus to destroy the powers of all the organs; this version, though not exact to the words, evidently conveys the general idea of the author.

" Whose attributes eight-fold pervade the world"—Preparatory to the detailed consideration of this verse, of which it is especially worthy, I shall give a literal translation of the whole couplet.

The head which does not worship the feet of him who has eight qualities has itself no quality, being like an organ of sense, which has not it's peculiar property.

The qualities here intended are the principal attributes of the deity, limited by the Author to *eight*. An enquiry into the deviation and purport of the terms by which these are expressed will tend to elucidate the notions received among the Hindus respecting the nature of the Godhead; I shall examine, therefore, at some length the commentary of Parimèl-azhager on this verse, adding, for the sake of further illustration, an explanation of

the attributes as contained in the Védas. Moreover, to shew in what degree the Catholic writers have availed themselves of the terms in use among the several Hindu sects and with what ingenuity they have contrived to render them the vehicle of their own doctrines, I shall state those employed by the R. J. C. Beschi and others to express the *six* attributes admitted by them. The commentary of Parimel-azhager is as follows,—எண்குணங்களாவன - தன்வயத்தனாதல் - தூயவுடம்பினனாதல் ; இயற்கையுணர்வினனாதல் - முற்றுமுணர்தல் - இயல்பாகவே பாசங்களினீங்குதல் - பேரருளுடைமை - முடிவிலாற்றலுடைமை - வரம்பிலின்பமுடைமை - எனவிவை - இவ்வாறு சைவாகமத்துக் கூறப்பட்டன-- அணிமாவை முதலாகவுடையன வெனவும் - கடையிலா அறிவை முதலாகவுடையன வெனவும் உரைப்பாருமுளர்.
This passage indicates three explanations of the expression occuring in text, "eight fold attributes" ; namely, first that given by himself from the A'gamas ; secondly, that given by those *who say that the qualities termed* animà *and the rest are meant* ; thirdly *those enumerated in the verse commencing* cadei-yilláda-arivu.

First, with respect to the attributes as propounded in the A'gamas, I shall analyze the several phrases here used, giving the meaning of each as usually explained by Hindu writers. First, தன்வயத்தனாதல் from தன் *his own* வயத்தன *possessor* ஆதல் *to be* : the souls of material beings are necessarily subjected to matter, with which they are connected and independently of which they cannot act ; this is called பசுபாசம் *the bondage of the Soul*, from which the immaterial spirit is free. This attribute may be translated *The Independent*, or, after Beschi, as that, which is independent of all must be paramount to all,

—*The self-existent Lord of all.* Secondly, தூயவுடம்பினனாதல் from தூய *pure* உடம்பினன் *embodied* and ஆதல்: not subject like created beings to the incidents of birth, life and death and all the illusions of mundane existence, but assuming at pleasure, for the purpose of manifesting himself, a corporeal form of perfect purity; it may be rendered,—*The Ever-Pure.* Thirdly, இயற்கையுணர்வினனாதல் from இயற்கை *nature, property* உணர்வினன் *he who possesses knowledge* and ஆதல்; not acquiring knowledge through the medium of the sensual organs, by penance, meditation and other means, but possessing it intuitively,—*The intuitively Wise.* Fourthly, முற்றுமுணர்தல் from முற்றும் *wholly, entirely* and உணர்தல் *to know*; he whose faculties, not subjected to the alternations of watchfulness and sleep, nor liable to any interruption, are at all times in active operation,—*The infinitely Intelligent.* Fifthly, இயல்பாகவே பாசங்களின் நீங்குதல் from இயல்பு *nature* பாசங்களின் *snares, bonds* and நீங்குதல் *to be separated from* neu.; he who, though constantly witnessing the operations of matter, cannot by his nature be affected by it's illusions or impeded by it's restrictions,—*The Immaterial.* Sixthly, பேரருளுடைமை from பேர் *great* அருள் *kindness, mercy* and உடைமை *possession,*—*The Most-merciful.* Seventhly, முடிவிலாற்றலுடைமை from முடிவில் *endless* ஆற்றல் *power* and உடைமை: he who whose power is constant being subject neither to increment nor decrement,—*The infinitly Powerful.* Eighthly, வரம்பிலின்பமுடைமை from வரம்பில் *boundless* இன்பம் *happiness* and உடைமை: he whose happiness is not liable to destruction or intermission,—*The infinitely Happy.*

Secondly, the qualities referred to in Parimèl-azhager's commentary by the words "animà *and the rest*" *the ash'ta aiswaryam* or *ash'ta mahà sidd,hi, the*

eight great powers, are not properly the attributes of God, but certain faculties appertaining indivisibly to divine nature, and, as such, not confined to the Supreme Being alone, but participated by all who rank as Deities. The possession of these powers constitutes the distinction between divinity and humanity, they are innate to the superior Deities, as Brahmà, Vishnu, 'Siva and Indra, but they may be obtained by other beings and even by men by the performance of the *a'ťha-yógam* and are exercised, accordingly, by Nárada, Atri and the other Rishis and Patriachs, who have acquired them by this means. They are thus enumerated in the Amara-simhma and explained in the Commentary on that work entitled Guru-bála- prabó,hica. First, అణిమా *animà*; the power of reducing his bulk to the size of an atom.

Second, మహిమా *mahimà*; the power of increasing his bulk illimitably. Third, గరిమా *garimà*; the power of counteracting the law of gravity by rendering himself heavy. Fourth, లఘిమా *leg,himà*; the power of counteracting the law of gravity by rendering himself light. Fifth, ప్రాప్తి *prápti*; the power of obtaining the fulfilment of every desire. Sixth, ప్రాకామ్య *pracámya* the power of penetrating every where, unrestrained by natural obstacles: Se-. venth, ఈశితా *is'ità* the power of compelling all

creatures to act according to
the will of the possessor. Eighth, வாசித்வ *vás'ità*
shape at pleasure.
the power of assuming any

Thirdly, the verse referred to
in the commentary as containing an enumeration of
the attributes differing from that given is the

following.

கடையிலாஞானததோடுகாடசிவீரியமேயினபம
மிடையுறுநாமமினமைவிதிதகோததிரமினமை
யடைவிலாவாயுவினமையநதராயமினமை
யுடையவனயாவனமறறவனெணகுணததிறைவனாமே.

Of the eight attributes here mentioned four are possitive and four negative. The positive attributes to each of which the epithet கடையிலா, endless *infinite* must be considered as common, are—first, ஞானம *infinite wisdom*; secondly, காட்சி *infinite intelligence*; thirdly, வீரியம *infinite power*; fourthly, இனபம *infinite happiness.* The negative attributes are—first, நாமமினமை *without a name*; secondly, கோததிரமினமை *without a tribe*; thirdly, ஆயுவினமை *without sinility*; fourthly, அநதராயமினமை *without impediment.* This verse the 76th of the 12th Part of the Dictionary entitled Sulàman'i-Nigan'du follows the doctrines of the Jaina sect to which the author, Mandala-purusha, belonged. The attributes are similarly enumerated, with the exception of the last, in the following explanation of this couplet in the commentary on the Cural's in use among the Jainer attributed to Cavi-ràya-pan'diten;—
அவாமிகடுகடடுகுணஙகளாவன - அனநதஞானம - அனநததரிசனம - அனநதவீரியம அனநதசுகம - நிரநாமம - நிரகோததிரம - நிராயுஷியம - சகல சமயிகதறுவமெனறு்பநதவெட்டுகுணஙகளையுடையசாவகனெனயா

தயகவிரவரைக்காததவிப்பிரைதடுதாடேசமிமெயறவாறு. The terms here employed are Sanscrit; அனந்த is the same as கடையிலாத; the second attribute அனந்தஞானம signifies *infinite perception*, corresponding nearly with the expression used in the preceding enumeration, but the last differs

considerably being composed of the words ஸர்வ *all* and ஸுகிருத *goodness* and signifying *The All-bountiful*: in some dictionaries this attribute is அழியாவியல்பு *indestructibility*. According to the Jaina doctrine these attributes are considered as perfections of the divine nature, contra-distinguished to an equal number of defects to which human nature is subject; these are thus enumerated in the verse following that above quoted from the Nigan'du.

மனனியவறிவுகாட்சி
மறைத்தலெவதனியதொடு
அனனுமோகனியமாயுததொடர்நாமகோத்திரக
கள
மூனனுறுமநதராயமொழிநதவெவகுறற
மாகும
இனனவைதீர்நதோனியாவனியாவ

ரீகருஷீணறவருஜிம.

The eight defects here stated are—the imperfection of human wisdom, the obscuration of intellect, the weakness to which man is liable, either from plea-sure or pain, the delusion to which he subjected by desire and other passions, designation by name, division into tribes and families, decay from old-age, and, finally, the thraldom in which he is held by the various impediments that matter opposes to his exertions. In the last line of the preceding verse the author says, *he who possesses all these qualities is the Lord of this world*, and in concluding this he adds, *he who is free from all these defects is the Lord of all.* The Jainer reckon one hundred and forty eight variations of the eight defects here stated.

The beings subject to these defects are man and other creatures, entangled in the bonds of matter and liable to mortal births; that being, who is not only free from these defects, but has attained the contrary perfections, has released himself from the bonds of matter and is no longer subject to mortal births, is God, the Supreme Being. Imperfection may be compared to darkness and perfection to light; darkness, it is true, is only the absence of light, but in order of existence it precedes it, for light accedes to darkness not darkness to light; where darkness is and has ever been light may come, but where light is darkness cannot come: imperfection, therefore, like matter, of which it is the attribute, is without beginning, eternal *ex parte ante*. But, though defect is thus originally inherent in nature, it is not permanent, and all beings, consequently, may free themselves from it. Perfection is not inherent but attainable; it is the ultimate end of nature, towards which all her operations tend. When, therefore, a being has divested himself of inherent defect, he necessarily attains perfection,—he becomes God.

Before this ultimate state can be obtained, however, there are many intermediate stages to be passed, extending in a continued chain of being from the lowest hell (*nigódam*), from which there is no redemption, to the highest heaven (*uham-indra-lócam*) attainable only by those who are destined to the exalted state of Arhab. In each of these stages beings are subjected to the defects enumerated in a greater or less degree and to the different species of them according to their kind: thus demons and those punished in the various hells are liable to them all, or are released from the effect of some only to increase their torments; vegetables and animals with imperfect organs are afflicted by them in a greater degree, animals with perfect organs and man in a less; the well instructed Saman'en, if he persevere in virtue, must soon be released from them and the holy Digambara, on quitting the world, is divested of the whole, clothed in perfection and assured of final beatitude.

This state (*mócsham*) is attainable by the human race only and by none other, not even by the Deities, who to obtain it must again submit to human birth. Those who have attained to this state are no longer subject to the laws of nature, or, to express it more appropriately, are no longer liable to natural imperfection; no change, therefore, can affect them, no evil reach them, no sin stain them, they rest in perfect equality and infinite happiness. They are not merely equal, they are the same, as they constitute but one essence

and that essence is Gód. But of those who have reached this final stage of existence there is a certain number, who, though not really differing, are more eminently distinguish than the rest: these are the Jina or Tirthaca, who revealed to mankind the sacred books on which the religious belief and practice of the Jainas is founded, namely the Prathamánu-yógam, Caranánu-yógam, Charunáau-yógam, Dravyánu-yógam, which, though differing totally from the other writings known by that name, the Rich, Yejush &c, are also called the four Védas. The Tirthaca successively descended from the highest heaven to the earth, were born in a human form and, having fulfilled the purposes for which they appeared, attained the state of final beatitude and jointly constitute the deity to whom the worship of the Jainas is addressed, known, as already stated, by the common name of the Arugen or Arhah and by a variety of others of Tamil and Sanscrit origin detailed in the several dictionaries. This worship is solely prompted by gratitude; for no further benefit can be expected from the Tirthaca, who in the enjoyment of ineffable bliss concern themselves no longer with the affairs of the world. No outward worship is ever addressed by the Jainas to the Supreme Being, who being immutable cannot be affected by human prayer or praise; the capacity for ultimate perfection and eternal beatitude is

indeed acquired by meditating on him, but that beatitude is obtained by the acts of the devotee, not vouchsafed by the grace of the Deity.

The attributes, as stated in the Védas differ, in terms and arrangement at

least, from those deduced from the A'gamas. Two enumerations are commonly referred to; one is found in the Dahara-vidya-pracaran'a, a chapter of the Chándógya an Upanishat of the Sáma-véda, and is called *gunásht'acam the eight attributes*, and another in the Mantra-sástra, an abstract of part of the At'harvana-véda, this is named the *gunashat'cam the six attributes* The termination *twam*, answering to the English *ness* and used to form abstract nouns, is generally added to the Sanscrit terms employed to express the attributes; it is omitted, however, in the first series, as the use of appellatives will render the explanation more intelligible. The attributes of the *gunásht'acam* are thus stated. First, அபஹதபாப்ம *apahata-pápma* from அபஹந்தி *apahanti to destroy totally* and பாபம் *pápam sin*,—*The Exterpator of sin.* Secondly, ஸர்வகாரண *servacáran'a*, from ஸர்வ *serva all* and காரண *cáran'a a cause*,—*The universal cause.* Thirdly, ஸர்வவ்யாபக *serva-vyápaca*, from ஸர்வ *serva* and வ்யாபக *vyápaca he who pervades*,—*He who pervadeth all.* Fourthly ஸர்வநியாமக *serva-niyámaca* from ஸர்வ *serva* and நியாமக *niyámaca he who fixes, appoints*,—*He who establisheth all.* Fifthly, நித்ய *nitya eternal*,—*The Eternal.* Sixthly, அக்ருத்ரிமதயாளு *acrítrima-dayálu* from அ *a privative*, க்ருத்ரிம *crítrima* a peculiar derivation from க்ரு *crí do, act*, meaning *that which is produced by some act*, and தயாளு *dayálu he who shews favor*; the whole compound, therefore signifies,—*He who sheweth mercy without regarding the acts of those to whom it is vouchsafed.* ஓாப்ர

prápya; the meaning of the term ప్రాప్యం is explained by the words ప్రాప్తుం యోగ్యం *that which is worthy to be obtained,—He who ought to be obtained.* ప్రాపక *prápaca;* this word, of the same derivation as the foregoing, denotes *the agent or cause* and signifies,—*He who causes the obtainment of beatitude.* The two last attributes are founded on the peculiar tenets of the Adwaita, or Védànta schools, which declare absorption into the essence of the Godhead to be the state of final and immutable beatitude; the Deity is consequently, both *prápya,* the *object* which all should be desirous to obtain and *prápaca* the *agent,* by the operation of whose grace, independently of the works of the law, that object is obtained.

The attributes comprized under the common term *gunashat'cam* are—first, సర్వజ్ఞత్వం *serva-jnyánatwam, Omniscience:* secondly, సర్వస్వతంత్ర

త్వం *serva-swatantratwam, Omnipotence;* the two last members of the com- pound స్వ *own* and తంత్ర *free-will* signify literally *independence:* thirdly, నిత్యతృప్తత్వం *nitya-trúptatwam, eternal Felicity:* fourthly, అలుప్తబలత్వం *alucta-balatwam infinite Power:* fifthly, అనాదిబోధత్వం *anádi- bod,hatwam*

Knowledge without beginning: sixthly, அநந்த ரூபத்வம் *ananta-rúpatwam*, lit. *form without end, Omnipresence.* These are, also, called *'sacti-shat'cam the six powers,* but they must not be confounded with the *sid'dhi* above mentioned, from which they differ in meaning and application, as they are the incommunicable attributes of the living God; of him who is the ulti- mate object of all worship and of whose various energies every name the human imagination has deified is but the type.—These Attributes, as they agree in number, so they will be found to vary but little in meaning from those which follow.

Víra-mámuni, by which title the R. C. J. Beschi is best known as a Tamil author, in the 27th book, ஞானகப்படலம், of his epic poem the Tembávan'i, commencing with the 156 and ending with the 163 verse, introduces Joseph the husband of Mary explaining the attributes of the Deity: of these I shall quote only the two first, as the remaining six contain merely the separate illustration of each attribute, of which a shorter and, therefore, more perspicuous explanation will be given from another work. To each verse of this poem the author has added a prosaic gloss, frequently expanding into a comment, from which, as affording a fuller view of the subject than the text, the translation is made.

[illegible]
[illegible]
[illegible]

நூற்றிலகடனாமைவரிததன னசாறறு அமபுனடுசொலலைவே

மடடின றியெல்லா நனமைநிறைவு மெல்லாகருணை யினமையுமென றியவிாணடேயவரும் வணககததகு மெயககடவுட்குரியவாறுதகுணம ராமே - இதுவோாககொணடு விளைததபல்பிறமுக்களின றனமையாகிய குணநதவிர்த்தருநாடுசோர்வெய்யான தவவியலறிவதருசா றிலககணங்க ளசசெயலியல்லவெயலாமுடையோனடுறவுசுடனெனறூதறறுமொன றாயினுங் குறைதலில்லா வறமையுமெல்லாதங்கணடுறவனல்ல மெவனறூ ஆணையாக்ஙளவிறநதகுறிருளறுரியவளமையாமெழுகிறுபோல்நாமுமே ம்புனமொலலாலததறிதயாறிலககணங்களசசொலலிகாடடுவேனெனறு ணாறுஙசெயயாக

(21)

தனவயததாதன முதலி லுணர்தல் தூய்மை பொறியுருவி லுணர்தல்
மனவயததியலவாதல் முனறுதல்வயினமுறறுமவியாபகததல்

பினவயததினறி யொருஙகுடனினறுநுமதிறபபிலதுகாணறுதல்
பொனவயததேவர் வானமுதலெலலாவுலகும போற்றுமெய்யிறைமையி
னியல்பே

தனனாலதனெகதுடைமை யினறியாதனமைமபொறிகருரியவுருவிலுணர இநிலபெறறசெயலனைமையுணரதலுமெவவுலகும வியாபகததலுந தனவயினவலலாதேதாருதவியினறியுமெலலாவறறையுமொருஙகுடன படைததலாறி காணறுதலுமெனறிவவாறிலககணஙகள பொனனுலகவர் வானமுதலெலலாவுலகும வணஙகததகுமெயககடவுளின றெயவததனமையியலபெனறு ணரக

Infinite goodness extending to all and the absolute deprivation of all defect, these two are the appropriate and unvarying attributes of the true God, worthy to be adored by all. From this root the six attributes by which the wise have endeavoured to convey a knowledge of the true God have arisen like branches; they say that he who possesses all these is God, but that he who is deficient in one must, also, be deficient in the rest and, consequently, not God. Therefore, said Joseph, even as they attempt to depict in ink the sun with unnumbered beams, will I in language all inadequate endeavour to explain the six attributes of the Deity.

Existing by himself; existing without beginning; existing independently of the organs of sense; being possessed of everlasting and universal goodness; pervading all space; being the first cause by which all things were created at once and without assistance:—these six attributes describe the divine nature of the true God, worthy to be adored in the heavens, shining like gold, and in all worlds.

These *six* attributes, expressed in the same terms, are, also, found under the word குணம் - கு in the Togei-yagarádi or third division of Vira-mámuni's Sádur-ágarádi, or dictionary of the high Tamil in four parts, and they are, also, enumerated in the commentary on the following couplet, which contains the invocation prefixed to the Part treating on prosody in his Grammar of the high Tamil, entitled Tonnúl-vi'laccam.

யாப்புறநலமெலரயிணைநதவோர்சட்குணனை
காப்புறவடிதொழூஇக்காட்டுதுமயாப்பே

Having, to obtain his aid, worshipped the feet of the only God, who united with all good, possesseth the six attributes, I proceed to explain the rules of Prosody.

These terms, however, are not in common use in the service of the Catholic church though they are known to all Christian natives conversant with the writings of Vira-mamuni: I add, therefore, an explanation of each in the words by which these attributes are more generally expressed. First, தன்வயத்தனாதல் is explained by the words சருவேசுவரன்தானாயிருக்கிறார் *he is of himself the Lord of all*; secondly, முதலிலனாதல்—அநாதியாயிருக்கிறார் *he is Eternal*; thirdly, உடம்பிலனாதல்—சரீரமில்லாமலிருக்கிறார் *he is Immaterial*; fourthly, எல்லாநலமுளனாதல்—அளவில்லாத சகல நன்மைச்சுரூபியாயிருக்கிறார் *he manifest himself in everlasting and universal goodness*; fifthly, எங்கும் வியாபகனாதல்—எங்கும்வியாபித்திருக்கிறார் *he pervadeth all space*; sixthly, எவற்றிற்குங்காரணனாதல்—எல்லாவற்றிற்குங்காரணமாயிருக்கிறார் *he is the First-Cause of all.* The first of these attributes is expressed by the same term as the first of those taken from the A'gamas, and it agrees with the third of those from the Sulâmani Nigan'du, with the fourth of the series from the Sáma, and the second of that from the At,harvana-véda. In like manner each of the remaining five, though not in all, will be found in one of the preceding series. Thus the second, not found in the series from the A'gamas, is the same as the sixth of that of the Jaina sect and the fifth of the gunáshtacam and gunashatcam.

The terms used by Beschi are Tamil and, as is evident, are partly borrowed from those in use among the Hindus; the explanation of them, in which the principal terms are of Sanscrit derivation, is taken from the Mantra-málei, containing the principal part of the liturgy of the Catholic church composed by Tatwa-bod,haca-swámi, the R. Robertus Nobili. This writer has, also, given an elaborate disquisition on the attributes in his work entitled Juyána-upadésam extending from the beginning of the third to nearly the end of the seventh lecture (பாடம்) of the first book (முதற்காண்டம்). Although the style of this work does not entitle it to rank among compositions in the superior dialect of the Tamil, the following extracts are so immediately connected with the present subject and afford such lively specimens of the peculiar spirit of this Indo-European writer, and of the felicity and precision with which he has rendered into Tamil the phraseology of the schools, that they cannot fail to be acceptable both to the Tamil and English reader. The first passage forms the concluding paragraph of the third lecture and contains the exposition of the third attribute, the immateriality of the Deity; the second is an abridgement, preserving the words of the author, of the fourth lecture on the fourth attribute, or the goodness of the Deity.

சறுவேசுவரன் தானாயிருக்கிறானென்றுமெப்போதுமிருக்கிறானென்று மங்கீகரித்தோமானால் லெமக்குச்சரீரமிருக்கிறதுபோலே யவருக்குச்சரீரமு ண்டோவென்றுசொல்லக்கூடாது - அதேதென்றால் மட்டுப்பட்டு

ருக்கிற பல்பலவவயவங்களினாலே சரீரமானது கூடின பொருளாயிருக்கு
க்கொண்ட அவயவங்களை யுண்டாக்கினவனொருவனவசியமாய் அதைக் கூட்டு
கிறவனுண்டாயிருக்கவேணும் - அப்படியிருந்தால் சரீரமானது தானாயி
ருக்கிற பொருளாகமாட்டாது - ஆகையால் தானாயிருக்கிற சருவேசுவர
னசரீரத்தோடே கூடின பொருளென்று விசாரிக்கவொண்ணாது - இப்ப
டியசரீரியல்லாதவனென்கிறதுஞ் சருவேசுவரனுக்கு மூன்றாவது லக்ஷணமெ
ன்றுஞ்சொல்லுவாயாக - இப்படியிருக்கையிலே சருவேசுவரன் தலையி
லேயாவது மார்பு முதலான ஸ்தலங்களிலேயாவது ஸ்திரீயைவைத்துக்கொண்
டிருக்கிறானென்றுமங்கங்கே விவாகம்பண்ணினானென்றுமங்கே வேசி
வீட்டுக்குப்போனானென்றுமிது முதலான வினை விளையாட்டுகளை விஸ்தி
யாடினானென்றுஞ் சொல்லுகிறது புத்தியினுடைய குறைவினாலே வருகிறதாக
விதமகாபாவத்துக்குக்காரணமாயிருக்குமென்கிறதற்குச் சந்தேகப்படா
தே - சருவேசுவரன் தானாயிருக்கிறவருமாய் எப்போதுமுள்ளவருமாய் அ
சரீரியல்லாதவருமாயிருக்கிறபோது அவருக்கு ரூபமேதென்று இனிமே
ற் சொல்லத்தக்கதாகும் - இது நாலாம் பாட்டிலே சொல்லப்படுத்துவோம்.

If we consider the Omnipotent to be self-existent and eternal, we cannot say that he has a body like our bodies; for when a being exists connected with a body composed of limbs finite in their nature there must exist some one by whom those limbs were formed and united together. Therefore a self-existent being cannot be corporeal, and, consequently, the self-existent Lord of all can not be admitted to be a corporeal being. Thus it is established that immateriality is the third attribute of the Deity. As this is so, to admit that the Omnipotent has a female on his head (as SIVA*) or on his breast (as* VISHNU*), that in one place he contracts marriage and in another frequents the house of a prostitute, and that he amuses himself with these, and idle vagaries like these, there is no doubt, can arise only from defect of understanding and must be productive of the greatest turpitude. As the Omnipotent is Self-existent, Eternal, and Immaterial, it will be proper to describe what form he really has and this I shall explain in the fourth lecture.*

இதிலே வசியமாய்த் தெரியவேண்டியதொரு விசேஷமுண்டு - அதே
தென்றால் காரணமானது காரியத்துக்கு முன்னமே யல்லாமலொழிகிற
தென்கிறது காரியத்தைக் காரணமானது உண்டாக்குகிறதென்று சொல்லப்
படும் காரணத்திலே கொடுக்கப்படுகிற தன்மை காரியத்திலே யிரண்டு
வகையாயிருக்கலாம் - ஒருவகையாவது - காரியத்திலேயிருக்கிறதெல்லா
ம் காரணத்திலே சரியாயிருக்கிறது - இந்தவகையிலே அக்கினியக்கினியை
செனிப்பிக்கும் - மெத்தனைச் சிஷ்டியானது பிறப்பிக்கும் - மனுஷனுமனு
ஷனைப் பிறப்பிப்பான - இப்படிப்பட்ட காரணகாரியத்தை விசாரிக்கும
போது காரணத்திலேயிருக்கிறதெல்லாம் காரியத்திலே சரியாயிரு
க்கிறதொழிய - அதற்குக் குறைச்சலுமில்லாது - இப்படிப்பட்ட காரணகாரி

யதனை - அஅரூபகாரணமெனறும - அஅரூபகாரியமெனறுசொலலத
தகும - இபபடிபபடடகாரண காரியஙகளைதவிரவெறு காரணகாரியஙகளை
யுணடு - அதைவிசாரிககுமிடததிறகாரணததிலெயிருககிறசுபாவமுஞ
சுபாவததுககடுதத எலலா நனமைகளுங காரியததிலெயிராமற காரணத
திலெயிருககிற நனமைகளுககுளளெ யாதொனறு அகாரியததிலெயிருககும
அதெபபடியெனறால - சிறபாசாரியானவனொருவிககிறகததையுணடாக
கினான - குலாலனானவன கலசபாததிரததை வனைநதான - பூமிககுளளெ
விளைகிற மாணிககஙகளுடைய வொளிவுககுச சூரியனானதுகாரணமாயிருக
கிறது - இநதவகையுளளகாரணகாரியததைபபாரககுமபொழுதுகாரணமா
கிற - சிறபாசாரியிடததிலெயிருககிறபுததிபெலமுதலான - நனமைகள
காரியமாகிற விககிறகததிலெயிராமறபுததிககுளளெயிருககிற நனமையா
கிற ரூபம விககிறகததிலெயிருககிற தொழிலசிறபாசாரிககுணடான
மறறனைமையெலலாமவிககிறகததிலெயிராது - குயவனிடததிலுஞ சூரி
யனிடததிலுமிபபடியெயாகிலும - இநதவகையுளளகாரணகாரியமானது - அஅ
ரூபமாகாதகாரணமெனறும - அஅரூபமாகாதகாரியமெனறுஞசொலலத
தகும - இபபடிபபடட அஅரூபமாகாதகாரணகாரியததினுடையுமெனமையை
மதிகெடடவர்கள அறியாமறசறுவெசுவரனபெரிலெறறிடுகிறவிஷய
ததிலெகடடுகிறவாறதையாவது - சறுவெசுவரனானவருககு ஸதிரீயும - ஸதி
ரீயொடெ அனுபவிககிற பொககியமிலலாவிடடால உலகததிலெ பிரசாரம ப
ணணுகிறதறகு வகையெது - அபபடியிருநதால பாரவதி லெகஷிமி யிவர்கள
முதலான ஸதிரீகளிலலாவிடடால சறுவெசுவரனெனறு வணஙகபபடுகிற
சிவனுககாகிலும விஷணுவுககெனகிலுமிந தபிறபபுமினமையுமெலலாமடடாத
தாநதவிர சொலலபபடட ஸதிரீகள முதலான பெரகளிலலாமறசிவனும
விஷணுவுஞசுகததையனுபவிககமாடடாரகளெனறுசொலலுகிறாகளெனன
றால சறுவெசுவரனைபெணணுணடாககினானெனறாலவனை பெணணாயிருக
கிறானெனறவிககிரகதெதாமானால நாயகரிமுதலான வஸதுவினைபபடை
யாவையுஞசறுவெசுவரனுணடாககினபொதெயவர்நாயகிமறறுமுணடான
வஸதுககளாயிருககிறானெனறு சொலலவெணடியிருககும - இபபடிப
படடபாவமானவிசெஷததையறியாதபடிககு அஅரூபமாகாதகார
ணஙகளாகிற சிறபசாரியனுககுளளனும - விககிறகமும கலசபாததிரமு
மாயிருககததககது இலலை - சூரியனானது மணியுடைய பொருநதியிருக
கிற வொளியைக கொணடிருககததககது இலலை - அததனமைபொலெ
யானைபெணமுதலான வஸதுககளெனனபபடடயாயிறறுச சறுவெசுவர
ன அஅரூபமாகாதகாரணமாயிருககிறதினாலெ பெணமுதலான வஸதுக
களாயிருககிறானெனறுசொலலுமெனமைபெணறது - அதையாறசறு

வேகவாருஜி றனகனமையான துணையப்படாதவல்லதகளுடையனமை
கலியூேயலலாமூனசொன்னதுபோலே யுததமபிறகாரமாயத தமிடதிஜ.
லடகஙிகவோனனூவருஜிறதினுலேலனைமைசகாருபமாகிற சறுவேகவரனேன

ஜிறவர் வஸ்துவெனனபபட்ட யாவிறகும ஹருபமாகாத காரணமாயிருக
ஜிறுதென றஙகிகரிககககடவோம.

On this subject there is one thing especially necessary to be known, that is, that as it is said that all virtues are given to the effect by the cause, it must also be said that the cause produces the effect. The virtue afforded by the cause may exist in the effect in two several modes. One mode is when the whole virtue inherent in the cause exists in the effect; as for example,—fire produces fire, a lion begets a lion, a man a man. In investigating this species of cause and effect, it appears that the entire virtue inherent in the cause exists equally in the effect, being in degree neither more nor less. This species of cause and effect may be denominated the univocal cause and univocal effect. Besides this species of cause and effect there is another; this is when the whole nature and all the virtue pertaining to the nature of the cause does not exist in the effect, but, of the several qualities inherent in the cause, some one only is communicated to the effect; thus,—the statuary has made a statue, the potter an earthen vessel, the sun is the cause of the lustre which exists in precious stones. On investigating this species of cause and effect, the understanding, strength and the other qualities, mental and corporal, inherent in the statuary, who is the cause, is not found to exist in the statue, which is the effect; the form only, a quality proceeding from the understanding of the statuary and none of the other qualities pertaining to him, is communicated to the statue. It is the same, also, in the instances of the potter and the sun. This species of cause and effect may be denominated the equivocal cause and the equivocal effect. Senseless people not comprehending the mode of equivocal cause and effect, as thus explained, are accustomed to speak thus relative to the Almighty and on the subject of the creation. How, say they, if the Almighty have no female and no enjoyment with females, has cohabitation between the sexes taken place on earth? And, in consequence of this notion, they assert, that, without Parvati, Lechmi and other females, no honor, nor glory could accrue either to 'Siva or Vishn'u, who are worshipped as the Almighty, and that, without the afore said females and others, neither 'Siva or Vishn'u could enjoy happiness. If we admit that the only God is of the

male or female sex because he created male and female, we ought to say that God is also a dog, fox and the like, because he created dogs, foxes and the like. To confute this blasphemous notion, it is sufficient to say that the statuary and potter cannot be the statue or vessel of which they are the equivocal cause and that the sun cannot be identified with the brightness united with a particle of earth. Thus, also, because the Almighty is the equivocal cause of the distinction of male and female and of all other things, we ought not to say or think that he is either male or female. Therefore, let us admit that as that sole Goodness, which is the Almighty, contains in itself in the highest degree, as has been already shewn, all the virtue pertaining to the infinite number of existent beings, so, also, that same Almighty Being, who is the manifestation of goodness, is the equivocal cause of all things.

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It is worthy of remark that though Power, Goodness, Wisdom &c. are common to all the preceding series of attributes Justice is found in none. By the Catholic writers, desirous it is probable to allure their proselytes by the idea of an All-merciful rather than to alarm them by the representation of an All-just God, it is included with a variety of other qualities under the general attribute of Goodness. On such a subject omission and defect is not surprising, for in enumerating the attributes of the all-pervading Spirit, both European and Indian writers can select only what may appear to each the more prominent. His attributes, as various as his energies, are beyond the grasp of the human intellect; as he is by his nature, therefore, incomprehensible, every attempt to investigate his essence or to determine his qualities can at the best be only an approximation to the truth.

கோள் quality, property.— இல் *not having;* used as the indefinite participle.—பொறி *a sense, the senses* collectively.—இல் *like,* a particle of similitude.—குணம் *qualities, properties;* the nom. governed by the following sub. verb.—இலவே *have not;* the third pers. neut. of இல் *there are not* with the emphatic particle ஏ.—எண் for எட்டு *eight.*—குணத்தான் *the possessor of qualities,* being compounded with the preceding term it means *he who possesses the eight attributes;* the nom. used for the gen.—தாளை for தாள்களை *the feet* the ac. of தாள்.—வணங்கா *not venerating* the neg. of வணங்குதல், *to venerate, worship, adore.*—தலை *the heads;* the nom. governing இலவே, which verb being in the third per. neu. plu. தலை must be rendered a collective noun, or the sing. used for the plu..

Note. The construction given to the two last mentioned terms is authorized by following rule (see 24th Sútram of the Sect. on the nature of nouns, பெயரியல், in the second part on words, சொல்லதிகாரம், of the Nann úl)—பால் பகா வஃறிணைப் பெயர்கள் பாற் பொதுமைய. Under this rule the sing. of all nouns, being the names of objects, animate or inanimate, of which the gender is not distinguished, may be used for the plu.. This is especially the case with respect to names of things limited by nature to a certain number, and, therefore, தாள though in the sing.

has been translated throughout this chapter *feet*; thus, also, கண் may mean *both eyes*&c. When such words occur, absolutely or under government, the context must determine their meaning, but when they govern a verb this is shewn put in the sing. or plu., as declared in the following rule (see

by the verb being Sútram 17th of the

Sect. or nouns of the 2nd. Part of the Tolcáppiyam)—தெரிநிலையுடைய வஃறிணை யியற்பெயர - ஒருமையும பன்மையும வினையொடுவரினே *the gender of neuter nominatives may always be known by the verbs they govern being sing. or plu.* This rule is strictly confined to the அஃறிணைப்பால and can in no case be extended to the உயர்திணைப்பால, which includes nouns of which the masc. or fem. gender is distinguished by termination.

X.

பிறவிப் பெருங்கடல்

நீந்துவர் நீந்தார்

இறைவனடி சேராதார்

(௰)

Of those who swim
the wide extended sea
Of mortal birth, none
ever can escape,
But they who to the fect of God
adhere

"

Of those who swim—none ever can escape"—The original is நீந்துவர்

நீந்தார் *of those who swim they cannot swim*, meaning they can not *swim over* or escape out of the ocean of human

life. Parimel-azhager thus paraphrases the verse;—இறைவனடியென்னும் புணையைச் சேர்ந்தார் பிறவியாகிய பெரியகடலை நீந்துவர்; அதனைச் சேராதார் நீந்தமாட்டாராய் அதனுள் அழுந்துவர்

They who adhere to the raft of the feet of the Lord swim the great ocean of human birth; they who do not adhere to that will be engulphed in this. They will continue to transmigrate from form to form, subject to all the evils of matter.

" They who to the feet" &c.—The original is in the negative சேராதார *they who do not adhere* but this version is justified both by Parimel-azhager's paraphrase and commentary; he says, in the latter—சேர்ந்தா ரென்பது சொல்லெச்சம் - உலகியலைப் பற்றி நினையாது இறைவனடியையே நினைப்பாராகிய பிறவியறுத்தல் பிறவாறன்றி மாறி நினைப்பாராகக் கொண்டு தமக்குரியவை யியல்பின [illegible] பட்டன *The affirmative* they who adhere *must here be understood. Those who think not on the affairs of the world, but meditating only*

on the feet of the Lord, break the bonds of mortal birth, and those who follow not this path, but allowing their thoughts to take a contrary direction do not break them, both of these are indicated by this verse.

"The feet of God"—In the observations appended to the preceding couplets, I have endeavoured, as far as the brevity to which I am necessarily confined would allow, to place in their true light the notions entertained by the venerable author of this work respecting the Deity. And to this I have been moved, because they are those which are received and strenuously maintained by all educated natives of Southern India, to whatever religious denomination they may professedly belong. In further illustration of this important subject, I add the following quotations; confining myself to three generally known

works, though similar passages might be cited from many others treating either directly or indirectly on religious subjects. On them I shall make no remarks, as they will, to use a colloquial phrase, speak sufficiently for themselves.

The work from which the first extracts are taken is the principal of those in the Tamil Language on which the tenets of the modern Vaish'nava or Va'sistâdwaita sect is founded: in that to which the second belongs the Adwaita principles are maintained. The metaphysics of these sects are as opposite as those of Priestley and Berkeley; but, however different in their philosophical opinions, their religious belief and practice, which they both derive from the Véda, is nearly the same.

TIRUVA'Y-MOZHI.

நீராயநிலனாயதீயாயககாலாயநெடுவானாய

ொசார்சுடாகவிாணடாயசிவஜுயயஞுயக
கூடாராழிவெண சஙகேநதிகொெடியனபால்
வாராெயாருநாள மணஞுமவிணஞுமகிழெவ

மணஞுமவிணஞுமகிழகுறளாயவலஙகாட்டி
மணஞுமவிணஞுமவிகாணடமாயவமமானெ

நணலயுணவணநணகணஞவநஞகூதநாட
நணணிெயாருநாணஞாலத்துள்ேடநடவாெய

Thou art the water, thou art the earth, thou art the fire, thou art the air thou art the extended ether,

Thou art the two regulating lights, thou art 'Siva, thou art Ayen(Brahmâ);
Thou who holdest a sharp disk and a white conch, to me the sinner
Wilt thou not one day come, giving joy to earth and heaven?

To rejoice earth and heaven thou assumedst a dwarfish form and displayedst thy power:

O Father of the energy which supports the earth and heaven,
I perceive thee by meditation and dance with delight,
Thou wilt assuredly one day approach me in this world!

உயாவறவுயாகலழுன

டயவனெவனவன

மயாவறுமஇகலம

ருளினனெவனவன

அயாவறுமமாகன்ஙபஙெபவனவன

ஆயாறுகடாடிடெதாழுெதழெழு

னமனென

மனனகமமைறமவாகினைடெயழுகு

மன ஹுனாவனவிலனெபாறியுனாவனையில

வினஹுனாமுழுகலெமஇாகிழகழிவிஹுமை

இனவிலெனஆயிாயிகுகனாயிலென

Who but he possesseth in the highest degree the highest virtue?

(32)

Who but he vouchsafest clearness of understanding to dispel the fantasies of the world?

Who but he is the Lord of deities free from all affliction?

Bow O my soul! at his resplendent feet by which the miseries of the world are removed.

He removeth the impurity of the

mind and causeth the flower of purity again to blow;

His knowledge is eternal and immeasurable, but he is void of knowledge derived from the organs of sense;

He is intelligence, he, is perfect goodness; by the past, the present or the future He is not affected; he, who is my life, hath no superiors.

யாவையுமெவருநதாமெயவராயமெயநதோ அந
தொயவிலனபுலவந ஞகருஞசாலயபடா ஞானாவினமூாதறு
ஆவிசெருயிரி னுளளாயைாதுபொாபறறிலாந
பாவவினயதவினகூடிலவவினயுஷைடலாமெம

He who is himself all things and all persons; whom, as every sect Believe, is not connected with the five senses; who is the consecrated image of the mind,

The life of the soul; even he may be attained by attaining the power of perfect devotion abstracted from all sublunary things.

TIRUVASAGAM.

அனாசனெயனபாகெடுயனெ னுடைய்வபபனெயாவியொடாகளை
புனாபுனாகளியபபுருகதினை றுருகிபபொயயிருளகடி நதமெயசுடரோ
னைாபொாாமனறுமமுததினைகடெ திருபபெருந்துறையுாறவயனை
உனாபுனாவிறந்தநினற

தொருனாவெயானுணவின யுனாகருமாறுனாந

மந
உனாநதமாமுனிவருமபடரொடொழிநதா
னெ

ருணாவுகருந தெரிவருமபொரு

இணையடிய வெல் லாவுயிர்கட்குமியிரோயெவணப

பிறபப றுககுமெமமரு

தெ
திணிநதுதாரிருளி றமெறளிநதூயொளியெதிருபபெருந்துறையுறைசிவ

னே
கு ண யகட ா
ளி லெலாவிளைபபெம நினவிணகரு றுகிடுஞாககிளி

யெனன குறை

யெ
குறைவிலா நிறைவேகோதிலாவமுதெயீறிலாகெகொழுஞசுடர்குனறே
மறையுமாய மறையினபொருளுமாய வநதெனமனதிடைமனனிய மன

னே
சிறைபெருநீரபோறசிநதைவாயபபாயுந்திருபபெருந்துறையுறைசிவனே
இறைவனே நீயெனனுடலிடங்கொணடாயினி யுனனை யெனனிரககே

னே

(33)

இரநதிரநதுருகவெனமனத்துளளெழுகின்றசோதியேயிமையோர்
சிரநதனிறபொலியுங்கமலசசேவடியாயதிருபபெருந்துறையுறைசிவனே

நிரநதவாகாயநீரநிலந்தீகாலாயவையலலையாயாயடுக
கரநதுதோருவெகளிதடுனனைக்கணடுகொணடினறே

O Lord! O my Father! even mine who am the slave of those who love thee! thou art the light of truth which pervadeth my body and my soul, which melteth my heart and dispelleth the darkness of falsehood.

Thou art a placid sea of honey agitated by no wave, O Siven of Tiruperundurei!

Thou, who art pure intelligence requiring the aid neither of speech nor thought, O teach me the way in which I should speak of thee!

Thou art not fully comprehended even by the contemplative sages, the gods, or any order of beings;

Thou art the spirit which pervadeth all spirits; thou art the sure remedy against repeated births;

Thou art the pure light which shineth in the midst of expanded darkness, O Siven of Tiruperundurei!

Thou art unqualified happiness,—what more can they require who are united to thee?

Thou art the full weight without diminution; thou art unadulterated nectar; thou art a hill of unextinguishable, eternal light;

Thou comest in the words and in the sense of the scriptures and art for ever fixed in my mind;

Like undammed water thou flowest into my thoughts, O Siven of Tiruperundurei!

O Lord thou hast taken thy abode within me,—what more can I ask?

O Sun arisen in my mind that by continual solicitation I may propitiate thee!

Thou art he whose lotos-feet are placed on the heads of the Gods, O Siven of Tiruperundurei!

The expanded ether, water, earth, fire and air, these thou art not,

But without form art hidden among them; I rejoice that I have seen thee now with the eye of the mind.

These quotations are from books generally considered orthodox, whether that, from which the following are made, is entirely so may be doubted. The author of this work, the title of which signifies *a discourse on God*, eschews alike the figurative mythology of the Purán'as and the mystical philosophy of the Upanishats and A'gamas; denies the efficacy of all religious ceremonies, whether prescribed by the Smrĭtis or invented in more recent times; derides the notion that the Almighty could have made an inherent difference in his creatures; and, finally, with the doctrine of the metempsychosis, rejects most of the dogmas believed by the various sects of Hindus.

SIVA-VA'CYAM.

பணடுநானபறிததெறிநதபனமலாகளெததனை
பாழிலேசெபிததுவிடடமநதிரஙகளெததனை
மிணடனாயததிரிநதபோதிறைததநீாகளெததனை
மீளவுஞசிவாலயஙகளசூழவநததெததனை
அணடாகோனிருபபிடமறிநதுணாநதஞானிகள
கணடகோயிறெயவமெனறுகையெடுபபதிலலையே

Formerly how many flowers have I gathered and scattered,
How many prayers have I repeated in a vain worship?
While yet in the prime of my life, how much water have I poured out?
And, moreover, how often have I encompassed the holy places of Siven,
This I have left off, for the wise who know the true God, the Lord of heavenly beings,
Believe not the Idol of the temples apparent to the eyes to be God, nor lift up to it their hands.

நீரையளளிநீரிலவிடடுநீநினைநதகாரிய
மாரையுனனிநீரெலலாமவததிலேயிறைககிறீா
வேரையுனனிவிததையுனனிவிததிலெமுளைததெழுநத
சீரையுனனவலலிராயசிவபதஙகளசேரலாம

While taking up the water and throwing it again into the water (in performing the sand,hya and other rites) *what is the object on which you think?*
On whatsoever you think you have thrown all the water vainly:
Think on the root, think on the seed, and on the benefit arising from that seed;
When you are thus able to think, you may approach the feet of God.

அரியுமலலவாணுமலலவயனுமலலவபபுறம
கருமைசெமமைவெணமையைககடநதுநினறகாரணம
பெரியதலலசிறியதலலபெணணுமாணுமலலவே
துரியமுஙகடநதுநினறதூரதூரதூரமே

It is not Ari, it is not Aren, it is not Ayen ;

Far beyond the black (the colour of Vishn'u) *the white* (the colour of Siven) *or the red* [the colour of Brahmà] *soars the everlasting cause ;*

It is not great, it is not small, neither is it male, nor female :

Beyond every state of corporeal being it is farther, farther, and further still.

NOTE. The Second line of this verse is, also, interpreted as alluding to the three *gun'a*, or special qualities proceeding from the union of matter and spirit, namely, *satwam beneficence, rájasam passion*, and *támasam malignity*. To explain precisely the term used in the last line, *daryam*, translated *corporeal state*, would require a dissertation on the *five avestá*, and *thirty five tatwams, or incidents of material existence*, and a display of the whole philosophy of the A'gamas.

காரியாவிர்ததடாசலக்கிரணடீாக்கோ
புதணமதானுமாணதலலவெலாபுலஅகலைநதுபோசாதலலவெ

காதுவாளிகாறைகமபிருடகமபொனறொனறலவொ
சாதிபேதமோதுகினறதனமையெனனதனமையெ

What, O wretch, is caste? is not water an accumulation of fluid particles?
Are not the five elements and the five senses one ?
Are not the several ornaments for the neck, the breast, and the feet equally gold?
What then is the peculiar quality supposed to result from difference in caste ?

கறநதபாலமுலையபபுகாகடைநதவெணணெயமொாபுகா
வுடைநதசஙகினொசையுயிாகளுமுடலபுகா
வதிநதவொாடிலையுதிாநதபூமரமபுகா
விறநதுபோனமானிடாபிறபபதிலலையெ

As milk once drawn cannot again enter the udder, nor butter churned be recombined with milk ;

As sound cannot be produced from a broken conch, nor the life be restored to its body ;

As a decayed leaf and a fallen flower cannot be reunited to the parent tree ;

So a man once dead is subject to no future birth.

As a further exemplification of the success with which Vira-mámuni has imitated, not merely the expression, but the modes of thought of the previous Tamil writers, the following stanzas are selected from the Tembávan'i. In the

poem which is added, though by no means intended to emulate this author in perfection of language, a similar imitation of the style of these writers has been attempted; with what success the reader will judge.

TEMBÁVANʼI

அறக்கடலியேயருட்கடலியேயருங்குணக்கனியே
திறக்கடலியேதிருக்கடலியேதிருந்துளமொளிபடவொளிர்ஞான
சிறக்கடலியேநிகர்கடந்துலகினுயிருயிருமேநிலைநாண
பெறக்கடலியேதாயுநீயெனக்குப்பிதாவுநீயனைத்துநீயன்றோ
கார்த்திரளமறையாக்கடலினுள்ளமுழுகாக்கடையிலொளிர்ஞாயிறொளிச்சுடரோ
சீர்த்திரளருட்டிமாறலினிறிவிலைப்பெருஞ்செல்வக்கடலே
போர்த்திரளபொருதக்குலிடாவரணேபூவனத்தாங்கியபொறையே
ஞர்த்திரனபயத்துநோயத்திரளுடைத்துதுதுக்கடந்துடைந்தழிதருமருந்தே

Thou art the sea af virtue, thou art the sea of grace, thou art the most benevolent,

Thou art the sea of power, thou art the sea of prosperity, thou art the sea of wisdom which enlighteneth the mind;

Thou art the confirmation and the life of the world, to whom is no likeness;

Thou art the sea by which I am confirmed, thou art to me as a mother and father: art thou not all to me?

Thou art the infinitely bright and heavenly Sun, which cannot be hidden by the assembled clouds and which sinketh not into the ocean;

Thou art the sea of constant felicity which hath neither swell nor wave:

Thou art an impregnable castle which no foe hath ever taken; thou art the mountain which supporteth the earth;

Thou art the life-giving nectar which cureth all distemper, allayeth all pain and removeth all defect.

தேருநதயைமிகனமுனிவோயநீசினத்திறக்குளஞ்செய்கனிவோயநீ
கூறுகவியநறணாவோயநீகூறுநதோன்யுறறுஙாபபோயநீ
மாறுமபொருளயாவினுமினறெமாறுமெவிலகொளமாபோயநீ
மீறுதவிராததுனபுகழகடலாழநதெனககேகணாககடடருளாயே
ஓவாககோடுவானகடர்புகழேவானாககொடுபனமணிபுகழே
கவிராககொடுபறபுளபுகழககமழநாககொடுகாமலர்புகழ்நத
தெவிராககொடுசீரபபுனலபுகழததினைபுகழபபடுவோயநீ
அவிராககொடுநாறுவினபபுகழவறியாவுமைசயுணாததாயோ

O thou who in thy protecting kindness art angry and in anger delighteth in mercy!

O thou who without instruction knowest all things and sayest all things without a voice!

O thou who in the midst of all things changeable art by thy nature unchangeable!

Wilt thou not vouchsafe to shew the shore to me who am sunk in the everlasting ocean of thy praise?

The resplendent beings of heaven praise thee by their tongues of light:

The various birds praise thee by the tongue of joy; the flowers of the grove praise thee by the tongue of fragrance;

The waters praise thee by the tongue of transparency, O thou who art praised for ever!

Wilt thou not teach me, the ignorant and the dumb, to praise thee by the tongue of love?

ழருடருவமியுருவேமருளுஙினவுருவே
யருடரூதயையுருவேயலவுநிருவுருவே
தெருடருசுனியுருவேசெயிருமறுவுருவே
பொருடருமளியுருவேயெர்புிவைடிதொழுதேனை
உலாயிலகவிாடுவிவேயபாறுடைடயவாவே
களாயிலபடர்கடவெகநியுயிாபெறுகளாவே
வலாயிலகசுநிலிவேயவளர்தவமடவளாவே
புலாயிவெழுபகவியுநியலசடிதொழுதேனை
மருமகிமளிர்பிழுவெைறைமலியுயர்பயவே
திருமகிசமுகிவெகிவமகிதசிமுதவே
யிருமகியுவ்குளவாயினெராநுதொழுமடுவே
குருமகியறமெந்நியேமொழுமல்சடிதொழுதேனை

O thou who hast the power to cause dread, but art not disturbed by thine anger! O thou by whose mercy grace is vouchsafed and unnumbered blessings are conferred! O thou who art the knowledge which giveth understanding, who in the human form destroyedst sin! Who art a precious jewel set in gold! I worship thy feet diffusing fragrance.

O thou who possesseth knowledge not conveyed by words and art the word by which the highest virtue is conferred! O thou who art a broad ocean without a shore and the shore attained by beatified spirits! O thou who art eternal happiness without limit and the limit to be attained only by unceasing devotion! O thou, the Son of man without an equal, I worship the newly blown flower of thy feet!

O thou whose protecting grace resembleth the shade of fragrant flowers, who art the exalted sense of the scripture, whose hand, bounteous as the clouds, dispenseth felicity, who art alone the cause of salvation, whose feet those dwelling in the two worlds adore and adorn with flowers, who art both the teacher and the path of virtue, I worship the blooming flower of thy feet!

தரவுகொசசகககலிபபா

நினறீயுமலையிலலாநினமணியாரபொகடலாய
எனறுமபொபாரகமபுவரொயியருககுரதஞசமுணடு
தினவீரமதினமலரநதிருமலரொயெனுடசெழியய
முனறெயவமவிடடெனபெனறுறையொனறுய நமசிவாய

மனனுநவானுடமவிதாகாரொலலவரும
எனனுதவணடமனவயிவறறுனனாமபலவுயிரும
கனனுடடிற காணுதமனமாடடிற கணடபாம
கனனுமணிவிளவனகணியெனபவரெ நமசிவாய

சிற றிறைவரிவவுலகுடசி றியொரினசிறுபொருவில
வற றிறையவாகுவரொவலலமையுமகிழசியுனள
பற றிறைவனிறைறையவாகாயெயான, இறைற
செற றிறைவிடடுடடிறையைசசொரிபெயனெ நமசிவாய

வாயமையொன றுமாயையொன றுமவாருனநிலவெறறியாய
நீயெலலாமெலலாநீனனுணிலலாபபொருளுமிலலை
நீயெலலெயிருளெனீயுயரசசிநீயாழம
வாயொனறிடடுலகெலாமவனவருககெவ நமசிவாய

யமனவருகைகாவலைமைபொறியுமியாதனையைப்பொறுக்காமைச்
சுமந்திவனைபபொானமுனமலாநதசருவஞ்சிருமலர்ட்டுவி
கமலத்தில்லிராத்னிரோகவஷியிஞறகுவில்தயாக
வமருளதிலமாதஜுகேயமைகதாடுநமசிவாய

(38)

Thou, who vouchsafest all good, art a waveless sea abounding in precious jewels,
And the refuge of those who thus believe in thee ;
As the beauteous, full-blown flower of thy grace flourisheth in my soul,
I quit all other deities and say with entire devotion—reverence to the only God !
All mortals on this earth, all immortals in heaven,

And the various beings dwelling in innumerable systems of worlds,
Thee, the Supreme, not visible to the eye, but apparent to the mind,
Do worship at an awful distance, saying with one voice—reverence to the only God!

The petty princes of the earth from the scanty wealth of their miserable subjects,
Enforce a large tribute, but thou, to whom is all power and glory,
Who art the truly beloved king, requirest not tribute, therefore,
I offer thee not the tribute of the tongue, but pour forth my soul as tribute before thee—reverence to the only God!

To thy comprehensive intelligence the distinctions of verity and illusion do not exist;
Thou art all, all thou, and without thee nothing is;
Thou art light, thou art darkness, thou art height, thou art depth;
Let the whole world praise thee exclaiming in one voice—reverence to the only God!

When death approacheth and the five organs of sense cannot endure their agony;
When the flower of the soul, which erst bloomed in beauty, shrinketh like a fading blossom,
And, like a drop of water trembling on a lotos-leaf, agitated by anxiety becometh faint;
Then, to pacify the war within, take confidence and repeat—reverence to the only God!

NOTE. The compound here translated "*reverence to the only God*" is composed of two Sanscrit words, *namah adoration, reverence* and *'seva ya* the 4th case of *'siva*, which, as is exemplified in many of the preceding extracts, is used, not merely as the designation of the third person of the Hindu triad, but as the peculiar name of the Deity. The whole, *namásiváya*, is called the *pancháeshara*, *pentegrammaton*, and it mystic signification is amply explained in the A'gamas.

பிறவி *birth*; in comp. with the following term.—கடல் *the sea*; the nom. or obl. for the ac.—நீந்துவார் *those who swim* the pro. part. fu. of நீந்தல் used indefinitely in the masc. plu., the nom. for the gen.—நீந்தார் *they cannot swim*; the third pers. plu. masc. of the same verb.—இறைவன் *the Lord*; the nom for the gen.—அடி *the feet*: the nom. for the ac.—சேராதார் *those not united to*; the nom. governing நீந்தார்.

CHAP. II.

வானசிறப்பு

The praise of rain.

சிறப்பு signifies *speciality*, and the title of this Chapter, therefore, might be more literally rendered *the special qualities of rain.* In most Tamil works an address to rain, or a description of it's effects follows the invocation to the Deity: in this, according to Parimêl-azhager, it is especially appropriate, as it treats of virtue, wealth, and enjoyment (அறம்பொருளின்பம்), the existence of which, he says, by divine appointment depends on rain.



I.

வானின்றுலகம்வழங்கிவருதலாற்
றானமிழ்தமென்றுணரற்பாற்று (௧)

As by abundant rain the world subsists,
Life's sole elixir in this fluid know.

" Life's sole elixir"—in the original அமிழ்தம் *ambrosia*, by eating which, as it is feigned, the gods of the inferior heaven obtained immortality; but the word, also, means, the elixir of life, or the universal medicine, which the adepts of all nations have so long sought for in vain. The author, I think, intends it to be received in the latter sense; rain he says is to be recognized as the true elixir of life, inferring of course that there is none other. This allusion, whichever meaning be given to the words, is most *appropriate*, as rain may, without a figure, be said to be the life of the country of which the Tamil is the native language. This in its whole extent is arid, it gives rise to no considerable river, it's mountains and even its hills are solid rocks of granite, among which springs are seldom found, and it depends, therefore, for its supply of water on the fall of the periodical rains, which are often scanty and sometimes fail entirely. Even Shózha-nád'u, through which the Cáveri has been artificially conducted, is not naturally moist: it is fertilized wholly by the various branches of that river, which derives it's waters from the rains that fall in the hills in which it has its source. To the natives of such a country it is, therefore, not surprising that the rain should be an object of the grea-



test solicitude; hence the rule that their critics have laid down that all long poems, those of the narrative kind especially, shall open by an encomium on rain and hence the enthusiasm with which their poets have treated this favorite subject. As a contrast to the chaster style and severer reason of Tiruval'luver, I quote the following verses from the first canto (நாடடுபபடலம) of the Chintáman'i.

இலைகலைமிழியிறுணகவிறநீடடமடெபசற
கவியருசெதனைடுவொமெயகதுக
னைமனைடு
பொலயகொளகொலைற

யிறைஞசயடபோனயினனி

விலயகலசோநதுவினைனைறிவிட

டாரதநவெ

தெனி

னாதநுயாமையவனாசசெனனியின

மேனினாதநுவிசமபுறவெளளிம

வனை

கொனினாதநனபோறகொழு

நதாயொகனெ

யானினைதநுமனாநநுசொரி

நதவெ

Like a herd of elephants belonging on some resplendent Emperor, the gregarious clouds, having grazed on the clear waves of the troublous ocean, darting lightenings, resembling the beautiful golden flowers of the condei on the dark hair of Siva, having reached the mountains and climbed the sky, wide opening bellowed aloud.

On the top of the high and clustering mountains, covered with honey-combs, when the clouds had gathered together, their abundant streams, resembling lucid rods of silver, uniting filled the whole heavens and poured down in torrents.

This strain continues through some stanzas, and then the poet, descending from the clouds, thus describes the effects of the waters in fertilizing the earth and exciting the industry of the husbandmen.

பழனமகொடடயகிலியெனபபாநதுபாயபுனல
வழுவகமுனனியறறியகுளைசெயவாயதநவித
தழுனகுறபமலைபயிறசாற றிநாடடெலா
புழுவகுநீமபுனலகமுறியமொயதநவெ

மெலறநகருவகுஞசாமவெடடடமபடடெனத

தலைத்தலைப்பவாகத்தத்திராக்கத்தாழ்ந்துபோயக்
குலைத்தலைமகளிர்தங்கறுப்பிறக்கொட்டக்
விலைப்பட்டார்நிறைநத்தணைபிறவுமெனப்பவே
கொளைவயக்கடும்புனலொலியுவகாப்பவர்
செலவனாறுயிராஞ்சிலைக்குமப்பமலைப்பயு
மெலவெலாத்திணைச்செதாறுமிளைப்படக்கொலொடு
பெளவத்தினறியமப்புவதொத்ததெனப்பவே

(41)

மாமனுமருகனும்போருமனபின
காமனுஞ்சாமனும்போருவகாட்டிய
பூமனுமரிசிபுல்லாரந்தமேட்டின
தாயினமைமக்குத்தன்தொழிலியாக்கவே
கெறிமருப்பெருமையிலெருத்தனிவிளரு
செறிமருப்பெறறினஞ்சிலமைப்பபணைஞாநீஇய
பொறிஞ்ரிவராகினமிரியப்புக்குடன
வெறிகமழ்கழனியினுழுநரொவளவே

Spreading abroad like the leaves of the fruit-bearing coco the flowing waters advanced: near the canals firmly compact in ancient time with cement, all the country-people, speaking by the far-resounding voice of the tabor, gathered together as the sweet water roaring aloud burst the interior.

As the untamed elephant caught in the toils, so, the people having abated the fury of the waters, they run slowly and fill the fields and adjacent grounds abundantly, as the hearts of women with knotted hair are filled by chastity.

The murmuring of the pure and quickly flowing water, the cries of those who carefully guard them, their tabors resounding in a hundred thousand places; all this fills the horizon with uproar, and may be said to resemble the bellowing of the ocean conflicting with the clouds.

United in affection as a father-in-law with his son-in-law, appearing like Cámen the God of love and his brother Sámen, having filled themselves with flowers, corn and grass, yoked each with its own kind and well trained to labour,

Large droves of young males of the buffalo species, with branching horns, and of oxen, with contracted horns, bellow around; having yoked these for tillage, while the variegated varál-fish fled scared away, there descended into the well-watered fields, perfumed by various scents, a multitude of ploughmen.

வான் *the sensible heaven, rain*; here it has the latter meaning.—நின்று *continuing*; the ger. of நிற்றல் *to stand, remain, continue.*—உலகம் *the world*; the nom. governing the following ger. and verb. noun.—வழங்கி *proceeding, subsisting, enduring*, the ger. of வழங்குதல்.—வருதலால் *from the coming*, the verbal in the 3rd. or instrumentive case; in this form it must in general be construed in English by the words *as, because*, thus வழங்கிவருதலால் *as it comes to subsist.*—றான் for தான், the த being converted to ற by the preceding ல், *itself.*—அமிழ்தம் *the elixir of life*; the nom. of the sub. verb. understood.—என்று *saying*, the ger. of என்றல் *to say*; this word has usually the meaning of the conj. particle *that* as in this instance தானமிழ்தமென்று *that it is the elixir*

of life.—உணர் *to be considered*, the infinitive of உணர்தல் to think.—பாற்று *it is fit, it ought*: the third per. sing. neu. of பால் *nature, quality, property*, conjugated as a verb.

NOTE. The sentence வானின்று is absolute and would be construed by the abl. abs. in Latin, *pluvia non intermittente*; the ger. however cannot be used absolutely and under the general rule, therefore, சொற்றிரியினும்பொருடிரியாவினை க்குறை *though the forms comprehended under the term the defect of the verb be in- terchanged their meaning is not altered*, the ger. நின்று must be considered as used for the inf. நிற்ப.



II.

விண்ணின்றுபொய்ப்பின்விரிநீர்வியனுலகத்
துண்ணின்றுடற்றும்பசி (௩)

When clouds, deceiving hope, withhold their stores,
Around the sea-girt earth gaunt famine stalks.

"The sea-girt earth"—the compound term translated *sea* is விரிநீர *the broad water* a customary periphrasis for the ocean. Parimèl-azhuger says,—கடலுடைத்தாயினு மதனாற்பயனில்லையென்பார் விரிநீர்வியனுலகத்தென்றார் *the author means by the expression*-the vast earth surrounded by the broad water-*that notwithstanding the existence of the sea that alone without the assistance of the clouds is of no benefit*. In the poetical language of the Tamil writers the clouds are not mere collections of vapors but living beings which

go *to graze* in the liquid plains of the ocean, return surcharged with the fluid they have taken up, slowly *climb* the mountains and disgorge their contains or their summits. Hence the expression in the commencement of this couplet விண்ணின்று பொய்ப்பின *when the clouds standing still deceive*; that is when after having gathered together they do not proceed on their journey to the sea and consequently collect no waters. Hence, also, the allusion in the first verse of the preceding quotation from the Chintáman'i and in the following from Camben's Rámáyanam.

நீறணிந்தகடவுணிறத்தவான
ஆறணிந்துசென்றார்கலிமேய்ந்தகிற்
சேறணிந்தமுலைத்திருமங்கைதன
வீறணிந்தவன்மேனியின்மீண்டவே

(43)

The clouds which were of the color of the god who is covered by grey ashes while proceeding on their way, having arrived and grazed on the waters of the ocean, return like the young Goddess of felicity on whose breast is rubbed the yellow paste of the sweet-smelling agil and like the dark body of him who is adorned by her splendor.

Siva whose color is white is alluded to in the first line of this stanza and Lacshmi of a golden hue and Vishn'u of a deep azure, on whose breast she reclines, in the last; the poet says the clouds, which went *white* down to the sea, return *black* by abundance of water and *illuminated* by flashes of *yellow* lightening.

விண் *the sky, the sensible heavens, a cloud.*—நின்று *when it stays,* from நிற்றல் *to stand, stay:* this word, though the construction is the same, has here apparently a sense directly opposite to that given to it in the preceding couplet, but the difference is really produced by the meaning of the governing noun; when the rain வான் *stays* it continues to fall; when the sky or the clouds விண் *stay or are still* no rain falls.—பொய்ப்பின் the same as பொய்த்தால் *if it deceive,* from பொய்த்தல் *to lie, deceive.*—விரிநீர் *the ocean,* from விரி the root of the verb விரிதல் *to extend,* used for the indefinite participle, and நீர் *water.*—வியன் *vast.*—உலகத்து *of the world;* the obl. used for the gen.—உண் for உள் the ள் being changed to ண் by the following ந, *in the interior;* this word is commonly used as a preposition to form the 7th or locative case in the sense of *in, within.*—நின்று *standing, remaining.*—உடற்றும் *will vex,* the 3rd. per. neu. fu. of உடற்றல் *to vex, torment.*—பசி *famine, hunger.* விரிநீர்வியனுலகம் form one compound term the principal members of which must be connected by supplying some word, such as சூழ்ந்த *surrounded,* thus விரிநீர்சூழ்ந்தவியனுலகம் *the vast earth* surrounded *by the ocean.*

III.

ஏரினுழாஅ ருழவ
ர்புயலென்னும்
வாரிவளங்குன்றிக்கால் (௪)

The fruitful toils of men and steers must cease,
If cease the flow of water from the clouds.

"The fruitful toils of men and steers"—The Tamil nation may be considered as chiefly agricultural, originally, perhaps, wholly so, for, though

various manufactures existed in the provinces to which the dominion of the ancient Tamil Princes extended, the several castes by which these were conducted were, by the ancient institutions of the country, in absolute subjection to the cultivating tribes; the Cán'iyat'chicárer, or Lords of the soil, who, however, derived their superiority, not from fictitious incidents, but from *(uzhavud ci)* the rights of the plough. Intercourse with foreign nations, the extension of commerce, and other circumstances have in latter times materially altered the manners of the olden time and infringed the privileges of the landed proprietors, but they have not been able to prevent a lively tradition of them remaining, and this has given origin to the dissentions between the factions denominated *Valang-caiyár* and *Id'ung-caiyár*, or, as commonly though improperly called, *the right and left-hand castes*; the former including the whole of the agricultural tribes, who endeavour, under a different order of things, to maintain their ancient pre-eminence; the latter, including chiefly the trading and manufacturing tribes, who endeavour, and in modern days generally with success, to evade it.

The veneration in which the Tamil people formerly held the plough was unbounded. The numerous remains of ancient art, existing in all parts of the country, consist, almost exclusively, in buildings intended for religious and charitable purposes and those reservoirs, channels, and embankments, which by restraining and distributing the waters of the periodical rains, render the soil fit for the labors of the husbandman. Many of these are stupendous works and must have been erected when a great portion of the wealth of the country was systematically applied to the agricultural improvement of it; when in fact the cultivators of the soil were, as tradition states them to have been, the nobles of the land and their occupation alike the source of wealth and honor. Camben the translator of the Rámáyanam, which he undertook under the patronage of the wealthy farmer Ven'nei-nellúr Sadeiyen, whom he has celebrated in it, has left a poem called ஏரெழுபது *the seventy stanzas in praise of the plough*, from which the following extracts are taken. The first of these verses commences with a couplet borrowed from the Cural (see the 3rd. verse of the 104 Chapter entitled உழவு *On agriculture* in the second Part பொருட்பால் *On wealth*).

உழுதுண்டு வாழ்வாரே வாழ்வார் மற்றெல்லாந்
தொழுதுண்டு பின்செல் பவரென்று தொல்லுலகில்
எழுதுண்ட மறையன்றோ விவருடனே யெவருமா
பழுதன்றோ கடல்சூழ்ந்த பாரிடத்திற் பிறந்தோர்க்கே

"THOSE TRULY LIVE WHO LIVE BY THE PLOUGH; ALL OTHERS DO NOT LIVE, AS THEY ARE IN SERVITUDE AND DEPEND UPON THOSE THEY SERVE,"—*is it not so? is it not thus that in the ancient world the precept was written? is it not wrong, therefore, to compare with these any that are born in the sea-surrounded earth?*

ஏர்வின்மை ழ

பாழிந்தாலு மவளம்படுவதிவராலே
ஞானமறையவர் கோவிந்தம்படுவதி
வராலே

செங்கோற்கொற்ற மன்னர் செருக்களந்திறசெறகுமத
யானைகளி யிவருடைய பிவருதயவியதனாலே

வாழிநான் மறைவேந்த ரவைசியர்க்கு மின்ற
மனுநெறியு
மாழியாலு லகுரிக்கு மடைமைனா
பெருந்திருவு

ஆழிபெயரி னுமபெயராவுடையபெருககாளா
மேழியாலிவிவரிவதல்லாலவேறொன்றுலிலியாலே

By these when the rain pours from the heavens abundance is produced; by

these, also, is produced the benefit of the

science of those by whom the precepts of wisdom are taught; and by the strength of their oxen is supported the strength of the furious elephant, bearing death through the field, when princes lead their armies forth to battle.

The laws of Menu, cherished by the lords of the four Védas; the felicity of victorious princes, who protect the world by their arms; these are matured by the plough-handle of the cultivators of the earth, whose word will never change even though fate should change.

உளாடுயறறசெழுஙகதிரோனெளிசெருகேதாபூணடதுகம
வளாடுயறறகடலுலகிலவருங்குவிரமாறறுவது
விளாடுயறறவிருநிலத்திதாவலுமைமயுடனவிபூாமே
களாடுயறஅருககளனேரகானனருந்துஏகமே;

The yoke attached to the chariot of the glorified sun of beauteous beams dispelleth darkness from the world surrounded by the sea and supported by mountains; is it not, also, the plough-yoke of the husbandmen which preserveth the inhabitants of the broad and fragrant earth from falling into poverty?

பாரபூடடுநதிசையயவானைஆமபகதிருமபாமபூணு
பொரபூடடுககாம ஞாநதல பொரு
திவலிமேறகரமபூட்டான
காரபூடடுமகொளைடததகைகவாரவெரிவளநாட
ஏரபூடடிசெலலுமறறதிவியுரேரபூடடானே

Neither the elephants which support the quarters of the world

could sus-

tain their burthen, nor could the god of love,
prepared for combat, place the ar-

row on his bow, were it not that the cultivators
of the country enriched by the Cávéri,
liberal as the clouds, yoked their oxen
to the plough, nor till then does

the sun yoke his chariot.

௫௨

வயற்காப்பக்களிக்கட்டநதுவெளாளரைவிவிரவயிட
மையக்கோலமுடி இருநதபபாரவெநதாமுடி இருநதும
பொயயகோதககளியானைப டைாவெநதாநடததுஙகோல
செயயகோலதநதாஙகுஙகோலெரழு ஞெஞசிறுகோலே

When, in the productive fields of the Vél'ál'er, who ever escape the furious rage of famine, the bundles (mud'i) *of green plants are arranged in perfect beauty, perfect, also, are the crowns* (mud'i) *of the princes of the earth; and the rod* (còl)

which supports the sceptre (shen-còl) *swayed by the battle-king attended by intoxicated elephants, furious as the swelling waves of the ocean, is the small rod* (siruòl) *by which the plough is driven.*

Note. Vél'áler and Cárál'er, translated *husbandmen* in the fourth verse of this quotation, are names of the principal tribe of Tamil cultivators, in whom in former times the property in the soil seems exclusively to have vested.

ஏரின் *by steers*, the obl. used for the instru. case; this word, from ஏருதல் *to agree together*, *correspond*, signifies lit. a *yoke of oxen*, but, as it might here be rendered, by synecdoche the whole equipage of the plough including oxen &c.—உழார் *they can not plough*, the 3rd. per. plu. neg. of உழுதல்.—உழவர் *husbandmen*, an appellative noun in the plu. masc. of the same derivation as the preceding term.—புயல் the clouds.—என்னும் lit. *which may be called*, the indefinite participle of என்றல் *to say*; it is often used, as in the present instance, instead of ஆகும் or ஆன and gives an adjective or possessive meaning to the term with which it is not connected.—வாரி water. புயலென்னும் வாரி means simply *the water of the clouds*, *rain*.—வளம் *greatness*, *abundance*.—குன்றி *lessened* from குன்றல் *to lessen* neu., this word which has the form of the ger. is here a contraction of the past part. குன்றிய.—கால் *when*; this is properly a noun signifying *time*, but when, as in this place, it is connected with the part. of any verb, it has the adverbial signification here assigned to it and the initial க is doubled.

NOTE. Though the root ஏர் give origin to many words in both dialects the verb ஏர்தல் is used only in low Tamil in the sense here given it and is frequently, but improperly, confounded with ஏலுதல் a contraction of the impersonal verb இயலல் *it is possible*. See Beschi's Tamil-Latin dictionary for the distinction between these words.

IV.

கொடுப்பதூஉங்கேட்டார்க்குச்சார்வாயமற்றாங்கே
யெடுப்பதூஉமெல்லாம்

It spreads destruction round; it's genial aid
Again revives, restores all it destroys;
Such is the power of rain.

"Restores all it destroys"—Those who in tropical climates have seen the force of the descending floods, rushing in torrents over the land and sweeping

all before them, and those who, after a long continuance of drought, have there seen nature, awakened, as it were, from her lethargy by the fury of the

storm, covering the parched and barren plains with life and verdure, can alone duely appretiate the justness of this thought.

In further illustration of the subject of this chapter, I insert the following extracts; the first is part of the eulogium on rain in the first canto நாடடுபப-டலம of the Nyánádica-Ráyer Cáppiyam an epic poem by Vidwàn Sámi-náda Pillei, who was long the Tamil preceptor of the translator. The last is a choriambic Stanza by Víra-màmuni, which, though professedly describing Italy, is entirely in the manner of the Tamil poets and in every respect appropriaté to their climate; it forms the example for the construction of the species of verse called calippà in the fourth Part of the Tonnùl, யாபபிலககணம *on Prosody.*

NYA'NA'DICA-RA'YER CA'PPIYAM.

வானமாலியுஙகாயவெநதெனபபுவிவரைநதப
மானமாவுறவெஞசுடரமாரிபெயபடைகொணை
குனமாககெனவுசனியிலமபிடபொழிநது
தானமெகனைவாககினசரிவுநீரதூறறம

பலலுயிரககொருதநதையாமபருதியவவுயிரொகி
கொலலுருததவிதகடலவனுநதாயுளநதிரஙகிச
செலவியையினாததெரிசனமறைககவுமெகசசுருகக
கலவியனமுலைபபாலசுரநதளிததெனககாணுமெ

The Earth, impatient of the scorching heat of the sun of heaven, to annoy him assumed the form of a stupendous mountain; the bright-burning sun, calling forth the armies of the clouds, ordered them to reduce the rebellious earth; then the thunder bolts darted forth like arrows and the water flowing down seemed to dissolve the entire mountain.

When the sun, the father of various living beings, destroys in his burning wrath his offspring, their mother earth, inwardly pitying them, hides her children from his view by a propitious vail of clouds and seems to cherish them with milk springing from her breasts the rocky mountains.

பமபிரேமகமபாநதன பாலுவான
நமபன மாதுலன மெவமயையுமனைளினை
அமபிறுடடுதுமெமன றகனகுன றிய மேல
இமபாவாரிமெயமுவ துபோன றவே
புளிமாலவளைப பொனனென நோககிவான
வெளிவீழ் நெடலீ ழுவன தாரைய

வுளியுளள வெலா முவநதியுமவ
வளவிமெயாரின வமுயகின மேகமே

(48)

தவிவயு மாகமுநதாளுறதழீஇயத
வீவலிலாநிலைறமின றதுபோலவே
மலிவயி லுளளவெலாயகொணடுமணடலான

வீவலியின மாதரையொததுவெளவமே
*The clouds collecting spread abroad ;
and it seemed as if Mount Imciyam,*

the father-in-law of Siven,
being overheated by the sun,
the ocean had raised
itself to this region to bathe the broad mountain in its waters.

Beholding the renowned and mighty mountain shining like gold, the clouds
poured down their streams like pensile threads of silver, bounteous as the generous, who, from the impulse of their own minds, dispense their gifts with
delight. . . .

Embracing at once
instant only, the flood,

the head, the breast and the feet, and stopping for an having collected together every thing buoyant within the mountain, swept it away, as a woman who sells her favors for a price sweeps away the wealth of her paramours.

கல்லிடைப்பிறந்துபோந்துகடலிடைகலந்தநீத்த
மெல்லையின்மறைகளாலுமியம்பரும்பொருளீதென்னத்
தொல்லையிலொன்றேயாகித்துறைதொறும்பரந்தசூழ்ச்சிப்
பல்பெருஞ்சமயஞ்சொல்லும்பொருளும்போற்பரந்ததன்றே

The flood having it's birth in the mountains went forward to mix with the

ocean; even as the meaning so difficult to be obtained from the illimitable scriptures, which in ancient times received but one interpretation, but, having spread through various paths, are now by every sect variously interpreted, thus spread the flood.

TEMBÁVANI.

புளளுலாமவிசுமபிடைசசாறுமமெவாருமபடைபொருங
வெளளுலாயவெணறுவெணகொடியுருகககொடிவிளஙகிந
தெளளுலாநதிவாயவிரபபவுணடெழுநதுயாபபாநத
வளளுலாயகருமதநதியினமெனதநதானற
பொரபுறநகொணடுபொருநதவருநதிறநெயதுதொளிரவெற்
சிரபுறஙகொணடிசைதொறுமிருளறவினனி
வாரபுறஙகொணடுவளாமபாடுசாலியெனவிரைநது
சிரபுறஙகொணடுசீனமுகிலமுழஙகினமாதோ
புடையெனசசெருபபணைததபபடாநதனவலொற
கடையெனசசிறிகருவிளயொடுஞுறறியவளற
கொடையெனசசெழுமுகுனறெறிவயினெறுறுமுகுவிர
மிடையெனசசொரிவியனமுகிலவணாவிலபொழிய
படிததநாலவைபயனபடவிரிததுரைபபவரபோ
றடிததவினமுகிறவழநதவெபயொவிநதமபானமலியெ
குடிததவொலாயகொபபுளிததமுதெனவருவி
யிடிததருவொலியெழநதிரையெறிநதுணடிரிய

(49)

As in an army arrayed for battle, over all the sky, where the birds rove, white clouds appear resembling white banners; but, having filled themselves with the clear waves of the ocean, they spread abroad and seem like a mighty herd of black and furious elephants.

Like bright spears glancing from the breasts of warriors in the field of battle, they darted their lightnings dissipating darkness in every quarter and, trembling as it were by the reverberating sound of leather-bound cymbols, the black and watery clouds thundered aloud.

Though at first taking the appearance of an army prepared for horrid battle, at length, as the liberal minded bestow their gifts, diffusing coldness over the mountains and the whole expanse of the earth, the extended clouds poured down abundant rain.

Like those, who, for the benefit of others, teach the learning they have acquired, the mountains abounding in gold, whose summits are embraced by the clouds, cast forth all the water they had imbibed and the nectarean stream, murmuring incessantly, rolled on it's swelling waves.

அருவிவாரவெறிருக்கியகலலெலலாவகடகடந
எருவிலாவெழிகிமைததீணமருதமுகீககித
அருவிலாரததிருடாகதகலகருவகடடேருகல
விருசையாசெலாமவெருநதவீழுவறியபோனறு

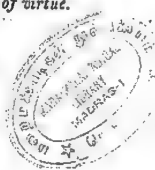
The streams passed boldly all the rocks that opposed their passage and, leaving the far-extended tract of cultivated land, bright with exhaustless wealth; without stay flowed towards the azure ocean; as the wise, who, renouncing all, aspire alone to obtain heaven.

செறியுலாமபுனறசிறைசெயதுபாயவனபடவொதுககி
வெறியுலாமலரபிடைநதகலவயலவழிவிடுவார
பொறியுலாமவழிபோகவிலகியலபடவடககி
நெறியுலாவறநோவைகிறுததினாபோனறே

The people arresting the full stream and turning it to advantage, conducted it to the broad field, abounding in fragrant flowers; as, restraining the five organs of sense from their own ways, the wise confine them to path of virtue.

வெணகலிபபா

செனறுகீரபொழியசசெலவினிலகறமுமிகப
பொனறுகீரபுனையபபுவனமெலலாமபுதகதாணடே
கருமேவுமுவவினதவழுஙகமழவயறபாயபூநதடடுஞசூழ
மருமேவுவிழறசோலையினமேவிகவிததடடக
கருமபொயபசசெருசாலிகாயததலாகளககடைசியதே



கருமபொரயபசுழிரபபோர அவிதருவபயவிர்நீகஅ
மாவிதாழுகுழலைசயமணைகுாலைவயொவிததாட
அவிதாழபுனலொமூகியலசவனமுயகவிபொழிலும
மலகியவளாசிறபபோரகவரயாசசீரமணமவெறுபப
நலகியவளாநதிலநன௯௫

Here pour the waters from the clouds of heaven,
Diffusing wealth and virtue through the land,
Whose wide dominion, like the ambient sky,
Spread it's protecting influence o'er the earth.
To fragrant fields, where creeps the pregnant conch,
From flowery lakes the full stream flows; the while
The peafowl dances neath the verdant shade
Of sweetly scented groves. The ripened rice
O'ertops the cane and flowery-fingered girls
With liberal hand to all the poor, who swarm
Like bees around, distribute many a sheaf,
And, while their hair by odorous wreaths adorned
Floats loosely in the breeze, join in the dance
As at a marriage feast, their nimble feet
Accordant to their sounding hands. And here
The luscious juice flows from the cane compressed;
Unnumbered flowerets scent the ambient air;
Unnumbered trees their racy fruits afford.

The various produce of the plenteous field
And boundless wealth that satiates the mind,
Thus yieldeth Italy, delightful land!

கெடுப்பது *that which will destroy*; the neu. part. of the fu. tense of கெடுத்தல் *to destroy*: the particle உம் *and* repeated and prolonged by அளபெடை conjoins this and the following term எடுப்பது.—கெட்டார்க்கு *to those destroyed*, the dative plu. of the part. past of the same verb.—சார்வாய் *becoming favorable*, compounded of சார்வு *favor* and ஆய் the gerund of ஆதல் *to become*: this gerund generally gives an adverbial meaning to the terms to which it is joined.—மற்று *again*; though here used adverbially it is properly a noun meaning *another*, *a different one*.—ஆங்கே for அப்படி *in the same manner*.—எடுப்பது *that which will raise*.—எல்லாம் *all things*.—மழை *rain*; the substantive verb is here understood.

CHAP. III.

நீத்தார்பெருமை

The praise of holy men.

The title of this Chapter may be rendered more literally *The greatness of holy men*: நீத்தார் is synonimous with துறந்தார் and means *those who have entered the third or fourth order of life; devotees, ascetics, anchorites*.

II.

ஒழுக்கத்துநீத்தார்பெருமை
விழுப்பத்துவேண்டும்பனுவற்றுணிவு (௧)

A strict adherence to the rule professed,
Than do all other virtues, the devout
Exalteth more; this every code ordains.

"The rule professed—the devout"—The term *நீத்தார* from *நீத்தல்* *to forsake, to separate,* as used here and in the title of this chapter does not signify merely one who has devoted himself to a religious life, but one who, having *forsaken* all mundane affections, is *separated* from carnal sympathies and prepared for immortality. How this state is attained is so distinctly though concisely described by Parimèl-azhager in commenting on this verse that I insert the whole passage; in it, also, the explanation of ஒழுக்கம் *rule* is found. உரிய வொழுக்கத்தின்கண் ணின்று துறந்தவரது - தத்தம் வருணத்தி
ற்கு நிலைக்கு முரிய வொழுக்கங்களை வழுவா தொழுக வறம் வளரு மறம்
வளரப் பாவந்தேயும் - பாவந்தேய வறியாமை நீங்கு மறியாமை நீங்கவே
நித்தவநித்தங்களது வேறுபாடுணர்வு மநித்தமாகிய விம்மைமறு
மையின்பங்களி லுவர்ப்பும் பிறவித்துன்பமுந் தோன்று மவைதோன்றவீ
ட்டின்கணாசையுண்டா மஃதுண்டாகப் பிறவிக்குக் காரணமாகிய பயனில
முயற்சிகணீங்கி யோகமுயற்சியுண்டா மஃதுண்டாக மெய்யுணர்வு பிறந்து
புறப்பற்றாகிய வெனதென்பது மகப்பற்றாகிய யானென்பது மவிடுமாக
லானிவ்விரண்டு பற்றையு மிம்முறையே யுவர்த்துவிடுதலென்க்கொள்க.
A strict adherence to the proper rule is true devotion. By thus adhering to the rules appropriate to their respective tribes or states virtue increaseth; by

the increase of virtue; sin is abated; by the abatement of sin ignorance is destroyed; by the destruction of ignorance the difference between time and eternity is known, and reflection on the evils of mortal birth and disgust at the pleasures enjoyed, in transient succession, in this world and in the heaven of the inferior deities arises; by reflecting on these the desire of eternal beatitude is produced; from this proceeds the abandonment of the fruitless works, which are the cause of mortal birth, and the practice of meditation, and from meditation true knowledge: the distinction of that which is external as MINE *and of that which is internal as* I *then ceases and these two affections are thus renounced with abhorrence. It is thus to be explained.*

The disgust at the world and worldly affections, here stated to be the proper characteristic of the real devotee, is a notion common to enthusiasts of all nations and ages. Qualified by the name of philosophy it is nearly allied to the tenets of the ancient Cynics and Stoics and it was preached as an article of faith by the modern Puritans. It has been the object, also, of every *Rule* established in the Christian world for the guidance of " Eremites and Friars, white, black, and gray," from the period when monastic penance was transplanted from the wilds of India and found a congenial soil in the deserts of the Thebais. The Hindus, however, among whom it originated, have carried their ideas of the " Divine philosophy" farther than others, as they require, not merely the relinquishment of every selfish attachment, but the utter annihilation of self: even this is not considered by Víra-mamuni, as inconsistent with doctrines of his own Church, as the following extracts, in which occur the every expressions used in the last quotation, will evince.

TEMBA'VAN'I.

பவமேபழித்துப்பூவனத்திறப்படர்ந்தவனையிற னுயிர்காத்துத்
தவமேநயவின்பயந்துயக்குநுவினையேதெனவினமன னுயிர்களே
தவமேதுயர்செய்யானெனதென றுயவிருப றறிவித்துக்கு
தவமேயுயிர்கட்கோர் துணையென றுரைத்தவத்தினெல்லைகண்டான்

When the means are sought by which, forsaking sin, the soul may be protected from the evils spread through the world and everlasting happiness may be obtained; it will be found that devotion, by cutting off the two affections, expressed by the terms I *and* MINE, *by which immortal souls are here vainly disturbed, is the sole cause of their salvation: thus said Joseph, who had beheld the shore of the ocean of devotion.*

மெயததுவிணயிழுககெனத துறவினமெனமையோர
பொயததுவிணயென றுதமபொ றிகளபொழுவா
ாதறுவிணககடிநதபினனவிணயாமற றிவ
ணதறுவிணககொளபயனனவோ துதிர

Those who have attained the eminence of devotion and, despising, as illusive, the aid of the body, have annihilated their sensitive organs; after they

have thus rejected with disgust corporeal aid, say in this world?

what further aid they require

தானறனெதன றிருததுபபறறு
நோனறனவட றகொடுறாகவோ னுயா
கோன றனதருணிவிசாநதகொளகையி

His power, who

லானறனமதுணைகலுழவுலகுமாட டுமெ

by the force of devotion has annihilated the two

affections, expressed by the terms HIMSELF *and* HIS OWN, *supported by the protecting grace of the most High, the King of heaven, is sufficient to shake the three worlds.*

' "This very code ordains"—In the original the பனுவல் *code* is in the singular, but the commentator above quoted very properly considers it a general term; he says:—பனுவலென்பபொதுப்படக்கூறியவதனானெறியெ னைத்துச்சமயநூல்களெல்லாவற்றிற்கும் ஃ தொத்ததுணிவெனப்படு பெறும் *as the word code is here used in a general sense, it must be received as meaning that this is the ordination of the codes of all sects, however differing from each other on other points.* In fact the various sects that have existed in India, whether deriving their opinions from the Védas, the Paramágamam (the sacred writings of the Jainer are collectively so called and it is the only term by which they can be conveniently distinguished), or the writings of the Baud,dhas, appear to have agreed in the idea that seclusion from worldly affairs was necessary for the attainment of a true knowledge of divine things and to have established, consequently, from the earliest ages different orders of devotees. By the Smritis, two rules only, that for the *Vánaprast,ha* and that for the *Sanyási* (see verse I of the Chap. IV) are recognized: these terms may be appropriately rendered, *Cœnobites* and *Anachorites* and to both the common name *Hermit* is applicable, as the votaries of each order were inhabitants of the wilderness. The difference between them was that the former continued to perform the five great sacraments *(pancha mahà-yejnam)*, the daily offerings to the patriarchal sages *(terpanam)* and those made daily, monthly and annually to ancesstors *(terpanam, hómam, śrád-d,ham)*, and the oblations the gods *(terpanam, agnihótram, aupásanam)*, ordained by the law to be observed by the *Grahi* or *householder*; and that the latter did not perform these or any other rites or ceremonies religious or civil. The former, moreover, might live in community, collect provisions, as herbs, roots, fruit &c., and prepare food; while the latter, also called *B,hicshaca Mendicants*, subsisted wholly on alms. The rules for the guidance of those assuming these orders are, propounded in the sixth Chapter (Sash't,hód,hyáya) of the code of Menu, according to the ancient law; in the code of Parásara, which is the law in force in the present age, they are not noticed. As the 24th and 43rd verses of the former will sufficiently explain the more material difference between the two orders, they are here cited; the first applies to the Vánaprast,ha, the second to the Sanyási.

While performing his morning, noon and evening ablutions let him satisfy the gods and manes by the libation of water (terpanam, under this term, this ceremony being the first in order, must be understood all those above-mentioned) *and, practicing austerities more and more severe, let him dry up his body.*

Let him be without fire (either for preparing food or the performance of ceremonial rites), *without a fixed residence,* (accordingly it is the practice for the votaries of this order not to remain in one place beyond a determined period), *let him repair to a town only to procure food, let him not be anxious* (either for comfort or discomfort, for sickness or health, for life or death) *nor wavering, but silently devout (munih,* the term used, means either a silent man or a devotee) *let his thoughts be fixed on God alone* (the words *on God* are here supplied by the commentator—*b,havéna* brahman'i *samáhitah.*).

By Sanscrit and Tamil writers the wildernesses of India are described as filled by the hermitages of these Recluses: when Ráma, for example, banished by the intrigues of his mother-in-law from Ayód,hyà, the capital of his father's dominions, retires to the forest, he reaches, immediately on crossing to the southern bank of the Ganges, the hermitage of Baradwaja and, successively, of S'arab,hanga, Sutícshn'a and Agastya. These are described as extensive bowers, situated in chosen spots in the midst of deserts or forests, watered by perennial springs and adorned by fruit-trees and flowering shrubs. They are sometimes inhabited by a single recluse; sometimes by a pair, a man and his wife, for a woman was allowed thus to devote herself as a Vánaprast,hi in company with her husband; sometimes by a society of Devotees and Bráhmans under the direction of a Superior, employed in the study of the Véda and Sástras and in the performance of sacred rites.—The ancient rule of the Vánaprast,ha, is now obsolete, being one of the institutions of the old law that are abrogated in the present age, and that of the Sanyási is now retained principally by the Gurus or High-priests of the several sects. From the A'gamas and Tantras, however, have originated multiplied orders of devotees; in the north Vairágis and Góswámis, in the South Paudárams and Satánis and their numerous subdivisions. Among these some are permitted to marry, others are bound to celebacy; some reside in well endowed colleges (mat'tam), others are wandering mendicants.

By the Jainer, to whom the Vánaprast'ha was unknown, the order of the Sany'ási was divided into various degrees, but these, except the last which was the completion of the ascetic state, were in fact distinguished from each other only by the discipline they observed and the peculiar austerities they practised. In addition to the several *names* of Sanscrit and Tamil derivation given to Ascetics in general and common to all, the Nigan'du, which, as being the composition of a Jaina, is in this instance the best authority, thus enumerates those peculiar to this sect;—தவஸிலெசௌமியரேயோகரதிகமபரரசமணரநிருதார

the *Saumiyer* & *Yóger,* to which others add அசீவகர *Ajivager,* are general terms, but *Digambarer, they who are clothed by the horizon,* synonimous with *Nirván'i,* was applicable only to those, who, having finally released themselves from all material wants and desires, had renounced the use of raiment and of every worldly convenience, and had retired, far from the haunts of men, to total solitude and silence. Between these and the *Sáran'er,* mentioned in the commencement of the next verse, there is no material difference; the latter term, which is derived from Sanscrit root *char to move, act,* describes the power these devotees are supposed to have obtained over material obstacles.

சீரினீறபுவிலவானினினிவினநதாழிமொ தாயகு
கினற
சாரணரெணமாருஞசமணரிகிருதபெபறறோர

The Sáran'er *of eight descriptions, who penetrate into the ocean, the earth and the heavens, are those among the* Saman'er *who have obtained true greatness.*

There is another distinction of the Jaina devotees, namely *Swétàmbara*, *Rectàmbara* and *Digambara*; the first, *those clothed in white garments*, who are known in the North of India by the corrupt term *Jeti* for *Yeti*, differ, I believe, from the second only in the peculiarity indicated by their respective names; the second, *those clothed in red garments*, dyed by a species of ochre (in Sanscrit *cas'ayam* and in Tamil *cávi-cal*) which affords a tawny red inclined to orange and is similarly used by the devotees of the other sects, are peculiar to the South; the third, who have been already described, it is scarcely necessary to say are in this degenerate age wholly unknown.—The Laity of the Saman'er, though included under that general term, are properly denominated *Sávager* in Tamil and *Srávacàh* in Sanscrit.

At present the Bauddha religion prevails no where on the continent of India within the Ganges. The followers of this faith have been so completely extirpateth, that, throughout this region, there now remains not one in any tribe or nation. But their solid hemispherical temples, which are in fact shrines supposed to contain the relics of the last Budd'ha, and which may still be seen in the vicinity of Benares and elsewhere, and their forsaken establishments, more frequent in the west of India, prove by their stupendous remains the consequence of this sect in ancient times. The caves of Kenera, as they are called, on the island of Salsette have evidently been the convent of a society of Talapoins, Lamas, or Bronzes, as they at present exist in Ava, Tibet and China, and so probably have those at Carli and Ellora. The religious of this sect, called in Tamil சீவகர *Jîvager*, in the dictionaries and whenever mentioned by the elder writers, for none of their own works exist in this language, are constantly distinguished from those of the Jainas. At present, however, the Baudd'has, who were never numerous in Southern India, are generally confounded with the Jainas; even Vira-mamuni has blended together the names of the two sects in the Sadur-agarádi (see the word சமணர in the பொருளகராதி).

In selecting the following descriptions of the Indian recluses and their hermitages brevity has been the quality preferred. The extract from the Chintáman'i and that which follows it are Jaina compositions, and the concluding verses are from the Tembávan'i; in these the author contrasts the entire abandonment and seclusion of the Indian devotee with the rule observed by Joseph, who, though in a state of marrige and connection with the world, he represents as leading a life of mortification and devotion.

BÁRADAM.

மானதோலும
புரிநூலுமாரபிற றாஙக வளாநதசடை
வெஙகை
முடிதுளஙக வலிய
ஆணதோலி னுடைவிளஙக மறைகளெலல
ஙியோஙக
ாமோருஙகுணாநத திருநாவிற
வீனதோனறபெருஙகருவினையாவாமெலுயிரு
டாஙகிச
நதமுனிதனைடகமைடலஙக
சானதோராகள பிருகுதசக
வதெனனதேறததததருமனுறையிடஞசாநதான
றவததினபிககான

With the skin of a deer and the sacrificial cord hanging across his breast, his tiara of well-nourished hair nodding on his head, adorned by the skin of

a powerful tyger, fully instructed in all the scriptures, bestowing blessings by his sacred tongue, kind to all even as a father is kind to his children, the Sage Brigudachwoaden, mighty by devotion, bearing his staff and water-pot and praised by the learned, entered the presence of Derumen.

TIRU-MURUG'A'TTU-PPADEI.

சீரைதைஇயவுடுக்கையர்சீரொடு
வலம்புரிபுரையும்வானரைமுடியினர்
மாசறவிளங்குமுருவினர்மானி
னுரிவைதைஇயஊன்கெடுமார்பி
னென்பெழுந்தியங்குமியாக்கையர்நன்பகற்
பல்வுடன்கழிந்தவுண்டியரிகலொடு
செற்றநீக்கியமனத்தினர்யாவதுங்
கற்றோரறியாவறிவினர்கற்றோர்க்குத்
தாம்வரம்பாகியதலைமையர்காமமொடு
கடுஞ்சினங்கடிந்தகாட்சியரிடும்பை
யாவதுமறியாவியல்பினர்மேவரத்
துனியில்காட்சிமுனிவர்முற்புக

They who are clothed in garments formed of bark, whose revered heads are covered by hair white as the shell of the conch, whose forms shine with spotless lustre, whose emaciated breasts are covered by deer-skins, whose ribs are seen protruding from their bodies, who often refrain from food throughout the day, whose minds are void of hatred and obstinacy, who know all of

which even the learning are ignorant, who are the extreme heads of the wise, who are sages divested both of desire and savage anger, who by their nature know no sorrow; may these the contemplative sages of faultless wisdom gather together and precede him?

B'A'RADAM.

கரிகளுமபிடிகளுமகளை றும்வெருபின
வரிகளுமவரிகளும்விருமபுரகுகெலா
நரிகளுமா னகளுநனமுயறகளும
பரிகளுமானகளுமபயின றுவாவுமே

குஞசரககண றுகணைமுழுககிறகொளரி
யஞசிநனமுமைழவிடுததகன றிடாதசம

விஞசெசவிசெவிபபடவெயயவெஙகைகக
குஞசிடாதிாவெலாகஅணுகளுறறெஙகுமே
மஞசுகைடககணஙகளுமாகணஙகளுஞ
சஞசரிததுறஙகிடாசசாரவிலவழியா
னஞசுணிவிழியிலணமறவாநஙகைமார
பஞசடிசசுவடிலாபபாறையிலவழியெ
காமமுமவெகாயமுஙகளிபபுமவாடடமும
செமமுமகாணபரிதெனிறுகாமெடாறு
செமமுமமெவளவியுமயருமாககுலித
தாமமுமாதவாருமமுதிலகுமே
வாரணெவாசையுமவயஙகுபொனகொழி

கீரணவேரணையுமெ றிபுலபபடு
மாரணவேரணையுமிராரதோலிநதவாறு
காரணமுனிவரவாழகநதமாதனம

Male and female elephants with their calves, furious lions, and tigers very were appeared; and foxes, deer, and hares, wild horses and oxen wan-lered all about.

Here when the cruel lion heard the bellowing of the young elephants, he emained terrified in his cave and durst not leave it; and when the loud bleat-ng of the sheep reached the ear of the furious tigers they lay all night rembling and sleepless from fear.

Here clouds and serpents are ever wandering or reclining on the side of he mountain; here all the stones scattered around are marked by the sandals f red cotton on the feet of the females of the wild tribe of the forest, whose yes dart venomous glances.

Though neither desire, anger, joy, grief, or wealth are ever seen here, all round in this resort of the great sages, are beheld daily oblations and sa-rifices and the smoke of burnt offerings.

• The mountain Candamádanam, where dwelt the sages, the cause of all things, resounded with the cries of elephants, the constant murmuring of water, sparkling with collected gold, and the sound of the scriptures which point out the path of truth.

CHINTÁ'MAN'I.

புலிமலியுமபோருயானைகளுழ
செலஇரலிலாகேழஇசதோனபு

மலலிறமபபூஙகாயகிழஙகாறியாா
நலலெவறுகாவாாபளளிநணணிலுன

He approached the hermitage of those who eat only what is pure; as roots fruit ripe and unripe, or wild grains and rice spontaneously growing in the water, or produced from the high towering bamboo, or from the water lilly, or from grass.

A STANZA.

உலகுடனவிளக்குமொளிவிளாவிரமதி
மதிகலனழிக்குமவளக்குடைமுழுக்குடை
முக்குடைக்கீழறபொறபுனைடயாசனம
ஆசனத்திருந்திருளெதாவிய றிவனே
யறிவுசேருளளமோடுருநதேவமடுநித்த
துனனியமாநதார்தனம
பணனருஞ்சிறப்பினவிணமிசையுலகே

The bright colored resplendent moon illumines the world;
Three beautiful umbrellas eclipse the brightness of the moon;
An ornamented seat is beneath the shade of the umbrellas;
On that seat is the God Ariven shining in beauty.

The mortals, who around him are engaged with every power of mind and understand in profound devotion, will attain, they say, the world above the heavens the joys of which no tongue can tell.

TEMBA'VANI.

விடுறவெணடுஙிவிதிசநால்லற
காடுநதுவொளிகுதலகயகுளிகுதல
கீடுறவிழச்சடைகீடடனமறறவை
யீடுறபயவிலாவெவிறிதாமெனபார
சடைவளருகமொடுவிரசிவிராகுவித
தடைவளரவனதிடையகனறிலாதரிகை
நிடைவளரகனிகளொடுவைவிழுகுறும
முடைவளாகர்டிகளமூவிலரோவெனபா(

ஈரத்திடைத் தழும்பிலொடு ஆறுமபுறுகளுரு
மாத்திடைத் தூய நிறகளியுமைவாயுறு

மூரத்திடைத் துறவரோவுளத்திணைமானபலொற
பாத்திடைக் கிளாவிலணிபரி யுமொவெனபார

செமபொறிசினத்தபோரசெசெறுகாகளுசலொற
மைபமபொறியெபிகினவாயபபடியபபூடடியுள
வெமபொறியெழுத்தைமெயடடிவீழுதெநு
வைமபொறிபடக்கியுளணவாகமேகாணடாமிலபார

If, said the devotees, everlasting happiness be desired, it may be obtained by the rule thou hast propounded and not by seclusion in the wilderness, bathing in fountains, or cherishing long locks of tangled hair, for these and similar acts cannot produce eminent virtue ; all this is utter ignorance.

Will they call the rank bears devotees because their bodies nourish tangled hair and they fail not to bath in water, or because they unceasingly wander through the leafy woods, or because they feed on the fruits and tender roots therein produced ?

Will they call the doves that rove amid the heat of the parched desert, or the bats hanging from the trees and feeding on their choicest fruit, the greatest of devotees ; how without purity of mind can the sins formerly committed be cleared away ?

As one, who, after having firmly fastened the gates of the threatening battlements, from fear of an invading enemy enflamed by rage, urged by his own innate fury stabs himself and dies ; so is he, who, although he restrains the five outward organs of sense, is ruled by inward passion.

Note. The word *Jad'ei*, which occurs in the two first verses of this extract and in that from the Báradam, signifies the unpolled hair of an Indian ascetic, by which like the Hebrew Nazarites and the Cynic Philosophers of old, they are particularly distinguished: it is worn in a variety of forms, sometimes braided and rolled up as a turband, sometimes hanging down in twisted locks, and sometimes matted together in an irregular mass.—The last verse alludes apparently to the imprecations which the Indian devotees are often represented as uttering in anger against those offend them; their effects, as exemplified in a succeeding Cúral, are inevitable and irreversible even by those who have pronounced them.

ஒழுக்கத்து *in the rule*, the obl. for the loc.; ஒழுக்கம், from ஒழுகல் *to move in a straight line* as water &c. drops or flows, *to proceed regularly*, signifies *regulation, mode, conduct* generally, good or bad, as நல்லொழுக்கம் *good conduct*, தீயொழுக்கம் *bad conduct;* by itself, however, it has always a good meaning.—நீத்தார் *of the devout.* This and the pre-

ceding word forms a compound in translating which some connecting term must be supplied, as ஒழுக்கத்தொழுகியநீத்தார *the devout who proceed in or according to rule.*—பெருமை *the greatness, the superiority.*—விழுப்பத்து *of the sublimity;* the obl. for the gen..—வேண்டும் *requires.*—பனுவல் *of the codes, of the scriptures.* This term from பன்னல் *to say, declare,* synonimous with நூல், means generally the same as the Sanscrit word சாஸ்திரம் *Sástram a science, or a treatise on any science or branch of knowledge:* here it is equivalent to வேதநூல் *sacred writings* collectively..—துணிவு *the clear sense:* this word signifies lit. *light, clearness,* and thence *elucidation, correct explanation.*

II.

துறந்தார்பெருமைதுணைக்கூறின்வையத்

திறந்தாரையெண்ணிக்கொண்டற்று (உ)

To count the virtues holy men attain,
Were as to count the ghosts, that from this world
Have taken flight.

"The virtues holy men attain"—the word, here and in the preceding verse translated *virtues*, is in the original பெருமை, an abtsract noun from பெரு *great*, which signifies, therefore, literally *greatness*, also, *power*, *honor*, *excellence* &c. Of the three first verses of this chapter Parimèl-azhager says,—இவைமூன்றுபாட்டானுந்துறந்தார்பெருமையெல்லாப்பெருமையினுமிக்கதென்பதுகூறப்பட்டது *by these three verses it is maintained that the greatness, or excellence of the devout surpasses all other excellence.* Indeed the veneration in which those who have acquired, whether justly or unjustly, the character of superior sanctity are held by the Hindus is extreme and this extends not only to the priests and religious persons of their own sects, but to all others, even Christians and Mahammedans; we accordingly find the Princes of Southern India (I allude to the Ráyer of Vidyanagara in particular) establishing Mosques and endowing Fakirs and Pír-zádas long anterior to the subversion of their dominion by the arms of the Moslims. With respect to those of their own religion, the powers ascribed to them, as the following examples will shew, are limited only by the power of the imagination.

கேடுமாக்கமுங் கெட்ட திருவினா
ரோடுஞ்செம்பொனு மொக்கவே நோக்குவார்
கூடுமன்பினிற் கும்பிடலேயன்றி
வீடும்வேண்டா விறலின் விளங்கினார்
ஆரங்கண்டிகை யாடையுங் கந்தையே
பாரமீசன் பணியல தொன்றிலார்
ஈரவன்பின ரியாதுங் குறைவிலார்
வீரமென்னால் விளம்புந் தகையதோ

The holy men, who have triumphed over adversity and prosperity, esteem a pot-sherd and pure gold alike and, adoring God from love only not from the desire of heaven, shine bright in the path of virtue:

Is it possible for me then to declare the greatness of those who have the sacred beads for ornament and rags for clothes, whose only occupation is the service of God, who abound in mercy and loving-kindness and are not deficient in any virtue?

VA'SISH'TAM.

சரமழைத்தொகையதனைமலர்மழையாகக்கொ
ந்தழறுபனிபடர்தீ றசயனமாகக்கொ
ள்ளுறுதல்கசப்பு முயிர்த்துணையாய்ப்பாகக்கொ
ண்டமரிலாத்தலைச்செறிபுசெறாக்கொ
ளிவுதகாராச்சமும்பாய
லாகுவதோரைச்சிதிரியினைனியொக்கும்
ளாகிரியவிடயமெனும்விடவிருக்ஷ
விடையறுத்தவர்கள் விலகொள்ளுந்தே

A shower of arrows is like a shower of

tender water flowers ;

A bed of fire is like reclining on refreshing dew ;
Striking off the head is like a sweet sleep ;
Hacking the body is like rubbing it with perfumes ;
Piercing the breast with innumerable pins of iron is like sprinkling it from a syringe with fresh water during the heats of summer ;
The keen and poisonous arrow of the objects of sense, so difficult to destroy, sages of expanded understanding can alone avoid.

BRAMA-GITEI.

ஞாலமுணடவனறவிறயினமெ றசமபபன
ஸாம
மெயஞஞானிவெணடியவெல

ஆலமுணடவனவனபினனெதிரிகுவனவணடிபபொடிகெனறெ
றிலமொனறையுநதெரிவருஞானிதனசெவடிபபணிசெயவான
காவிரனெமுெ னறவிசயவெயெனறனனகமலநானமுகநதொனெ

(62)

For the true sage, Vishnu humbly beareth on his head all that he requireth and Siven followeth him desirous of the dust of his feet ; of such a sage, who has attained the knowledge of that which alone is righteousness, the lotos-born and four-faced deity (Brahmà) attendeth the footsteps, beseeching him to place his feet on his head.

துறநதார *of religious men ;* from துறததல *to renounce, forsake* the nom. plu. used for the gen..—பெருமை *of the greatness ;* the nom. for the gen..—துணை *the quantity.*—கூறின *if told ;* the subj. form of

கூறல் *to say, tell:* the compound துணைக்கூறல் means *to enumerate, count,*—வையத்து *in the world;* the obl. for the 7th or loc. case.—இறந்தாரை *the dead* ac., from இறத்தல் *to die.*—எண்ணி *counting,* the indef. ger. of எண்ணல் *to count.*—கொண்டு *taking,* the ger. of கொள்ளு தல் *to take;* this verb generally gives to those which it is united the meaning of the middle voice, called in Tamil *tanvinei* in Sanscrit *átmana-padam,* denoting that the fruit of the action reverts to the agent.—அற்று *like;* a particle of similitude.

NOTE. In the present instance and many others of verbs classed as *tanvinei,* the reversion of the fruit of the act (not of the action for then they would be reflectives which they are not) is apparent only to those to whom the language is native; a reference, however, to the literal meaning of the expression, the terms understood being supplied, may convey an idea of it's force approximating to correctness;—இறந்தோரெல்லாரையுமெண்ணித்தனக்குத்தொகையைக்கொண்டு *having counted all those who have died and having taken the result to himself,* that is, for his own examination and determination. Thus considered it is evident that the fruit of the act of counting, which is the result of the process, reverts to the agent; this explanation is afforded by the proper signification of the auxiliary used, and is not applicable to the Tam. *tanvinei* when formed by an affix nor to the Sans. *átmana-pada,* which describes a class of verbs, that, like those of the Greek middle voice, are often distinguishable from the other actives by their form only.—கொண்டு in this verse must be considered, under the rule quoted in the Note Page 42, as used for கொண்டால், in which can அற்று is, as described, a particle of similitude, உவமையுருபு, and எண்ணிக்கொண்டாலற்று, the same as எண்ணிக்கொண்டாற்போல, should be rendered *as if account were taken:* or அற்று, for அன்னது *it is so,* must be considered as வினைக்குறிப்பு and the 3d pers. neu. sing. of அஃது *so,* in this case the literal version of the phrase எண்ணிக்கொண்டற்று *is even as having taken account.*

This construction of அற்று with a gerund, no verb completing the sentence, frequently occurs in the Cural.

III.

உரனெனனுநதோடடி
யானோரைநதுஙகா
பபான
வரனெனனுமவைபபிறகோரவிதது
(௪)

As the hook rules the elephant, so he
In wisdom firm his sensual organs rules,
Who hopes to flourish in the soil of heaven.

" As the hook rules the elephant"—This verse being, as Parimelazhager properly observes, a marked instance of the ஏகதேசவுருவகம or *mixed metaphor* his commentators shall explain his meaning. The last mentioned says,—திண்மை யென்னுந் தோட்டியாற் பொறிகளாகிய யானைகளை விஷயங்களின்மேற் செல்லாமற் காப்பானெல்லா நிலத்திலுமுயர்ந்தென்று சொல்லப்படும் வீட்டுநிலத்திற்கோர் வித்தாம *He, who with the guiding hook of firmness restraints the elephant, by which are typified the five sensitive organs, so as to prevent their leaning towards any of the objects of sense is a seed for the soil of Heaven, praised beyond all other soils.* The Latin commentator says—" Qui harpagone, qui dicitur animi robur, suos quinque sensus frænat, semen est pro agro qui dicitur cœlum: id est, qui utitur ad suorum sensuum frænationem animi robore, sicuti harpagone utimur ad frænandos elephantes, semen est in terra custoditum, ut suo tempore in cœli agro seratur; hoc est, cœlum assequetur."

The first of the succeeding verses is an amplification of the thought in the former part of this couplet, the author having judiciously avoided the incongruous figure with which it concludes. This extract is from the thirtieth canto (மீட்டெப்படலம்) of the Tembávan'i; in which, while the holy family are crossing the desert, on their return from Egypt, the Saviour is represented as enumerating in prophecy the several devotees, who in succeeding times are there to devote themselves to austerities and by their example to introduce monastic discipline into the Church. The primitive ascetics Paul, Anthony and, Hilarion are first mentioned, but of the many names that follow few can be recognized, as they are either translated into Tamil or altered so as to conform to the orthography of that language. *Ejesia Mariyàl*, celebrated in the concluding verses of the extract is St. Mary the Egyptian, the first female Recluse on record in the Christian Church: she was discovered by St. Zosimus in the desert beyond Jordan, where she had passed forty-seven years in the simple attire to which the poet with such delicacy alludes.

(61)

TEMBÁ'VAN'I.

ஆவா்ெவனமதத இனஇ றறதத றிெவனபபானை இழந்த
வுவாஇெவனவு டைவலிகணக ெகாணெடுககை றடுெறுடைடமா ற றி
இவாவனதவககவட டைடஇ டைடு றுவிாதத ராளின
மவாவன முனிவன ெசாதறிவாண மு
மவியவசெசயவான
ஓடடைருளாடைடு றதெற றவிருபெபாருளாகாடு
இடடைருஞசிகைகுபைபெய ற றிகலுயிொர்டுயாகைகைப
புடடைருமொராயபுடைடுபபுணாநகைசசிெசற றுடெசலொ
வாடடைருநதவததினபணடிமுததகளகயி றெசபபான
ெதளிபிாமுவலயாகதஇருநதற கெதாகுஇடைடு
நானிபிாதவததஇறகா தெதாா றிஅபொ றிெவலிெகாளி
ெமனிமிொா்ாமுககநீளாவிடைடை
ருனமணவிபபாயதஇ
வானிபிரு
லிஇறுறுமவனதஇமுவகெசாாளபுபபான
ஆற றியதவசெசநதீயிலவிமெபா றியி
ருமபிடைடுஇ
ெய ற றியெதருளினஞானவிாதமிடைடா
யபைபமெபான
ெற ற
றியமறயசசாகசசிஎனமலிகளெசாதஇப
ெபா ற றியெதவமாரபிற
புொாதரணனிப புணுவான

When by the outragious fury, of the passions the driver had fallen from his seat, Mavàvana muni, having seized and mounted the elephant, which is the body; governing him by the strong hook of resolution, he will bind him to the pillar

ration.

of constancy by the rope of penance, and fill all

heaven with admi-

Desirous of obtaining the wealth peculiar to the kingdom of heaven, Ma- dittagen having heaped on the car of unceasing penitence a load of holiness and yoked to it, as oxen, his body and soul, avoiding the quagmire of sinful desire, he will arrive at salvation.

Having planted the

honey-dropping Jasmin-vine of perfect virtue; having surrounded it with a hedge of subdued senses, to protect it by penance supported by religion; having let in the water of strict discipline and spread around it the sand of grace, Asoren will flourish as a garden whose fragrance reacheth to heaven.

Blowing the red furnace of penance and placing

therein the iron of the five
senses, adding the mercury of bright wisdom,
Puródaren poured the pure gold
thus obtained into the mould of religion and,
having enchased it with the precious
jewels of virtue, he became an ornament for the
breast of the God he adored.

தீயவுகலவுமுளளி றடு ற றியமெபனனிற
டுறற.
விாயவுமரிதெமுனனாழ்நதநாணெவெலி தா
வி
பெயயவுஙகாமததா ழநதவெயசியம
ரியாணபினனா
தாயவுமரிநிடுலொ்நதுது ற
நநிவமெணகுனனி றபாள

(65)

கணமை
யினமற றியாருஙகணடுனபிமைபூகாணபாரார
நுணுவமயி ஐய
ற றபாயறாதவியுடடாநிவகணட
வுணமையி ஞாயாரசநுகருளதநிறகாகநிவடிய
பெணமையினபெர்மைவநாணமயிரிவிலெனபொாதறுநெறபாள

காம

மெயபறவைததேரமெறகொட ஞமபாவ

நெசாநதாள

வீமமெயபறவைததேரமேலவினைதவகதூ றிரூஙிஞான
வாமமெயபறவைததேரமேலவளாறருவெஙசோநதன
ஒமமெயபறவைததேரமேனயபபவாருடைசஙசோவாள

Though women may inwardly resolve on good or bad it is difficult for them to persist in their resolution; thus, though the Egyptian Mary, overleaping the fence of modesty, had at first plunged into the sea of carnal desire, yet

at last, having determined to perform austerities with will retire from the world and long remain here.

the purest devotion, she

The eye perceives not the color by which it is darkened, and who are they who see their own faults apparent to all others? but she remembering of herself her minutest sins and borne on the wings of mental resolution, produced by reflecting on the truth she perceived, gave herself up to devotion covered only by the mantel of female modesty.

On the flying chariot of desire she arrived at the desert of sin; on the flying chariot of fear she repaired to the mountains of penitence; on the flying chariot of resplendent wisdom she entered the grove of growing virtue; and on the flying chariot of my name she shall enter the kingdom of heaven.

The tissue of conceits exhibited by these verses may have been woven for the poet either by the Italian or the Tamil Muse, as both, though they often cull from the rose-bush of fancy it's fairest flowers, are prone, also, to collect the insubstantial dew-drops glittering on it's leaves.

" Who hopes to flourish in the soil of Heaven"—Lit. *is a seed for Heaven;* this figure so is frequent with the Tamil writers that it may be considered

as a phrase of the language. The following verse affords another instance of it's use.

from the Náladi-náuúru

மறுமைக்குவித்துமயலின்றிச்செய்து
சிறுமைப்படாதுநீர்வாழ்மின்
அறிஞராய
நின்றுழிநின்றேநிறம்வேறாங்காரணம்
இன்றிப்பலவுமுள

Laying up seed for heaven, without delusion of mind and void of all distress enjoy life like the wise, maintaining your proper station, but remembring always that there are various things that change their nature without efficient cause.

The meaning of the latter part of this verse is that human life is among those things which are liable to sudden and incalculable changes; the authors therefore, say—enjoy life, but enjoy it wisely and forget not that all enjoyment is instable.

உரன், written also உரம், *strength of mind, fortitude.*—என்னும் *which is called*; the fu. part. of என்னல்.—தோட்டியின் *by the elephant hook*; உரனென்னுந்தோட்டி may be considered as one compound

and rendered *strength of mind typified as an elephant hook.*—ஓர் *one* adjectively ; this term is frequently connected with nouns of number in a collective sense, but as உம, which performs the same function, here occurs, it is redundant.—ஐந்தும் *the five, senses* being understood : உம in its collective capacity with nouns of number or quantity may often be rendered by the definite article.—காப்பான் *he will govern*, from காக்கல *guard, protect, govern.* —வரன், the ன being substituted as above for ம, from the Sans. root வ்ரு *to chuse, select*, lit. *choise*, secondarily *a boon, an endowment.*

This is the only term of Sans. derivation which has hitherto occurred, with the exception of the compound in the first verse of

the first Chapter ; unless that with which the verse commences should

be derived from the Sanscrit உரஸ் *the breast*, which is one of the

meanings of the Tamil word.—சனனுடை as before.—வைப்புக்கு, this is

a verbal noun in the dat. case from வைத்தல் *to place*, and means lit. *the placing*, also, *a deposit*, *a place, a township*; உரலேன னுடைவைப்பு is a pe-

riphrasis for *heaven*, quasi *the choicest or most eminent place.*—ஓர் *one :*

ஓர்
the

before vowels and ஒரு before consonants are indefinite articles *an* and *a.*—வித்து *a seed.*

properly rendered by



IV.

ஐந்தவித்தானாற்றலகல்விசும்புளார்கோமான்
இந்திரனேசாலுங்கரி (௫)

Let Indren say, the king who all controls
Within the expanse of Heaven, how great his power,
Who his five senses in subjection holds.

" Let Indren say"—This alludes to a story, which is told at length in the 38th and 39th Sections of the Bála Cándam, or First Book, of the Rámáyanam

of Válmici and with some variation in the 9th section (அகலிகைப்படலம்) of the same Cándam of the Rámáyanam of Camben, respecting the God Indren, who, in consequence of an intrigue with Ahalyà, wife of the Sage Gautamen (the Latin commentator says erroneously Agastyen), suffered a dreadful punishment from the effects of an imprecation pronounced against him by the enraged husband. In the former the curse is conceived in the following terms,—

[illegible] —

and in the latter thus,—ஆயிரமாதரகுறியைதிருமேனியுனகளுண்டாவென்றான். Tatwabódhaca Swami gives an abstract of this fable in the 24th lecture of his treatise entitled A'tma-nirnayam, a controversial work on the nature of soul; in which he condemns, in the style of the ancient fathers, the fables told in the Puránams and other Hindu writings of the amours of their deities, but, though in the original appropriate to the subject and, consequently, as it stands, unobjectionable, it will not bear translation.

The foregoing is the explanation usually given by the commentators to this verse: Parimèl-azhager alludes briefly to it, saying only தானைந்தவியா துசாபமெய்தி நின்றறிவித்தலா னாற்றலினை யிந்திரனே சா லுங்கரியென்றார் *he himself (Indren) not having subdued his senses was made to know the power of the Sage whose senses were subdued by the effects of his curse; therefore he says Indren himself is a sufficient witness.* The Jainer, however disputing the authority of the mythological story, give it a vecy different interpretation; Cavi-ráya-pand'iten accordingly thus renders the couplet,— ஐம்பொறிகளையுமாசையின்வழியேபோகாமலடக் கினவனுடைய வல்லமைக்கு தேவேந்திர னேவர்கெல்லாமிராச வானிருக்கின்றதேவேந்திரனே கரி பின்னொருவருஞ்சாலுங்கரியல்லவெ ன்பதாமென்றவாறு *Of his power who restrains his senses from straying into the path of carnal desire Devèndiren the King of all the Gods inhabiting the celestial world is himself the witness and besides him there is no sufficient witness; this is the meaning of the author.* The difference here indicated turns chiefly on two points, in which the opinions of the Jainer are opposed to the other sects; first they do not admit that a devotee either possesses or would exert the malignant power ascribed to the imprecation of Gautamen, which they consider as utterly incompatible with the purity of devotion; secondly, they argue that the Author could not intend to include under the term நீத்தார் or துறவோர், as used in this Chapter or elsewhere, any person, who, like this Sage, was still in the state of marriage.

This argument they support by reference in the second division of this Book *On Religious Virtues* and, especially, to the 8th complet of the Third Chapter *On Penance*, and the 3rd and 4th of the Eleventh *On Retirement.* The former as relating to the first and principal point I quote.

(68)

தன்னுயிர்தானறப்பெற் றானை யேனைய

மன்னுயிரெல்லாந்தொழும்

He who entirely possesses his own soul is reverenced by the immortal spirits who have not attained to this state of perfection.

In this verse the inferiority of the Gods, who though immortal are not perfect, and consequently their chief Indren, to the perfect devotee is expressly declared; the latter, as here forcibly described, is free from the eight defects enumerated in Page 20 of this work, but how can he be said to be divested of these, or to have mastered the emotions of his soul, if, like Gautamen, he be still subject to jealousy and anger?

"Who his five senses in subjection holds"—The subjection of the senses by meditation has been already noticed and will, with the assistance of the commentator, be further explained in the observations on the next verse. From these it will clearly appear that the Devotees to whom this Chapter is dedicated are not the vain-glorious and irrational zealots who inflict on the body tortures, which must, as the natural consequence of over excitation, render the mind incapable of all exertion. These, the Tapaswis, must be carefully distinguished from the contemplative Yógis or Nittàr, as, though extolled in the Puránams and heroic Poems, they are no where mentioned in the Védas, nor authorized by Smrītis; for the exercises prescribed for the Vánaprast,ha are intended merely to keep the attention awake and do not amount to torture. Crīsh'na, after having revealed himself to Arjuna as an incarnation of the Divinity, says in the B,hagavat Gità,—

[illegible]

மெல விாககவிகஞயகற ருஊா ந

தோளிறுரு

சேலொககருடமெ ல்

விாருசெய தோளிறு

நல்விானயொகிடேகியனைதகன ருயபாய

Than him who has performed every species of austerity; than him who

has acquired every branch of learning; than him who has assiduously performed every religious rite; the contemplative sage (Yógi) is more excellent; adhere thou, therefore, to the practice of contemplation.

In the Sancrit the words parapharsed in the

first line of this verse are

தபஸ்விப்யோ௨திகோயோகீ *the Yógi is more excellent the Tapaswis.*
The Tamil version of this work is much more florid than the original, which
is remarkable for the terse simplicity of its language,
mentary is often intermingled with the text.

and, as usual, the com-

By modern writers, however,
of India was unrestrained and

even by those whose intercourse with the natives
whose knowledge of their language and litera-

ture must be alluded to be extensive, these marked distinctions appear to be unknown, or, if known, unnoticed: it is not surprising, therefore, that the ancients,

whose communication with this country was comparatively restricted and imperfect, should be liable to mistakes on this subject and great praise must be allowed to their indefatigability of research, opposed as it was by such impediments, when their conclusions are found to coincide with the truth. Philosophy and Religion had been confounded, or, rather, the former substituted for the latter, in Greece in the period immediately preceding their Asiatic conquests, which in their progress made them directly acquainted with India: hence the Greeks always describe the Indian Ascetics as Philosophers, and possibly, judging of them by their descendants, from their speculative habits and their power of logical investigation, they deserved the appellation equally with those by whom it was then arrogated in Europe. It was a greater mistake to confound them generally with the Brachmanes, or Bráhmans, though no doubt the majority were really of this caste. The names usually assigned them by the ancient writers are Gymnosophists, Samanians, Germanes, Sarmanes, and Pramnes. The first of these words only is Greek and in it's literally acception can apply to none of the Indian Devotees, except the Jaina Digambara, as garments were used by all others. Pliny's description of the exercises of those intended by this term, so nearly resembles the rule appointed by the Sástras to be observed by the Vánaprast,ha that I quote it and the corresponding text of Menu, remarking that the Romans in the age of this author, from their immediate communication with India by sea, had acquired and communicated a more precise knowledge of it than the elder Greeks ever possessed, as is evident, not only from his writings, but those of Strabo and the Geographical tables of Ptolemy. "Philosophos eorum quos Gymnosophistas vocant, ab exortu ad occasum perstare, contuentes Solem immobilibus oculis: *ferventibus arenis tota die alternis pedibus insistere.*"

ഭൂമൌ വിപരിവൎത്തേത തിഷ്ഠേദ്വാ പ്രപദൈൎദ്ദിനം
സ്ഥാനാസനാഭ്യാം വിഹരേൽ സവനേഷൂപയന്നപഃ

Either rolling backwards and forwards on the ground, or standing tiptoe all day, let him pass his time, or continue alternately standing and sitting, bathing thrice a day.

It is probable, therefore, that, though this term was only strictly applicable to one description of devotees, it was extended to others, not because they were absolute naked, but because they were more slightly clothed than the secular classes. This use of a similar term is exemplified by Lucian in his dialogue entitled the Cynic; for, though the Philosopher therein introduced is described as being naked, it appears afterwards from the mention of his

mantel and his defence of the fashion of his vestment as being that of the Gods, that he could not have been entirely so. The passage alluded to, which opens the dialogue, and another towards the conclusion of it, I here trans-

cribe.—*Wherefore is thy hair so long and thy beard so large and why goest thou thus naked and unshod, lying on the bare ground and leading a savage life more fit for a beast than a man? Wherefore wanderest thou incessantly from place to place, mortifying thy body and, instead of cherishing and satisfying it as others do, denying it that which it requireth of thee?——Let the earth be my bed and the heavens my covering; let the whole world be my habitation and all sorts of food indiscriminately my aliment; let the pernicious desire of accumulating wealth, the cause of all evil, never infect my soul, but let me suffer from want rather than be anxious for superfluity.*— An Indian Sanyási of the ancient rule, as he still exists, and the mode of life he is bound to follow, is here distinctly described, as various extracts in this Chapter will demonstrate. The Cynic philosopher in his costume and professions at least, though by no means in the purity of his life, was minutely the same as the Indian Devotee; *the staff*, and the *single mantel*, sometimes of skins as worn by the Vánaprast ha, sometimes of rags, as worn by the B hicshaca, were common to both; the Greek, however, carried a *wallet* instead of a *water-pot*.

Samanien is evidently the same as the Tamil word Samanen and Pramnes as Bráhmana, which in that language is written பிராமணன் *pirámanen*. An othographical alteration nearly similar seems to have converted the word Brahmá, which, besides being the name of the third person of the Hindu triad, signifies the same as the derivative term Bráhmana, into *Piromis*, the title given to the Egyptian High-priests (see Herodotus, Euterpe Chapt. 163); in Tamil this word is written பிரமன் *piramen* and விரமா *viramá*. Germanes and Sarmanes are probably the same word differently spelt and, if the latter mode be, as I conceive it is, the more correct, it will be easy to account for, the distinction made between the Brachmanes and Sarmanes by some authors, who introduce these terms as describing two several sects of Philosophers. ஶ்ரவணஃ *s'ravanah* in Sanscrit, with a short *a* in the first syllable, means the same as *Digambara*, and was the title probably by which those naked saints denominated themselves to the European enquirer; ஶ்ராவணஃ *s'rávanah*, with a long *á*, on the contrary, signifies a *heretic*, and was the title

by which they are denominated by the other sects: now from either of these words Sarmanes may be legitimately derived. By the term Brachmanes, therefore, which as the name of a caste is properly common to all Indian sects, the ancients meant the devotees who derived their tenets from the Védam and by Sarmanes those who derived them from the Paramágamam.

ஐந்து *the five*; உம் should be added, as in the preceding verse, and the word பொறி *senses* supplied.—அவித்தான *of him who has extinguished*, from அவித்தல *to destroy, extinguish, quench*.—ஆற்றல

the power; the nom. of these terms is used for the gen. and the latter, notwithstanding the intermediate terms, governs the concluding member of the sentence.—அகல் *expanded*; this is the root of the verb அகலல *to spread, extend* neu. and as an indefinite part. governs the following term.—விசும்பு *the sensible heaven, the heaven of the inferior deities*.—உளார *of those who inhabit*; either from உள் *the interior* or the defective verb உள் *to be*.—கோமான *the king*.—இந்திரனே *Indren*; a proper name made emphatic by the particle ஏ.—சாலும *which is sufficient*; the fu. part. of சாலல *to suffice, befit*, governed by the preceding and governing the following term.—கரி *a witness, evidence*. The proper version of the last sentence, the sub. verb. being understood, is *Indren himself is a sufficient witness*, that is *of the power of the devotee* which he had experienced.

V.

சுவையொளியூறோசைநாற்றமென்றைந்தின

வகைதெரிவான்கட்டேயுலகு (எ)

Taste, light, touch, sound, and smell, if these be known
And with them all connected, of the world
The whole is known.

"Taste, light, touch, sound, and smell"—The meaning of the terms corresponding with these in the original are comprehended in the collective phrase ஐம்புலன் which properly signifies *the five objects of sense;* they are here translated literally, though in English the *object* and the *faculty* are not always distinguished. The compound ஐம்பொறி means *the five organs of sense;* for the *faculties of sense* பொறிதெரிதல் there is no common term, but they are particularized by the corresponding verbs, as கேட்டல் *hearing,* தொடல் *touching,* பார்த்தல் *seeing,* சுவைத்தல் *tasting,* மோத்தல் *smelling.* It must be observed, however, that, though புலன் and பொறி may each occasionally be rendered by the general term *sense,* they are never actually confounded by Tamil writers; thus in the last of the two preceding couplets ஐந்தும் *the five senses* is rendered by the commentator புலன்கள் and in the first பொறிகள். This distinction will be further exemplified by comparing the following verse from the Naladi-nánúru with this couplet.

(72)

மெய்வாய்கண்மூக்குச்செவியெனப்பேர்பெற்ற
ஐவாயவேட்கையவாவினைக்கைவாய்
கலங்காமற்காத்துய்க்குமாற்றலுடையான்
விலங்காமல்வீடுபெறும்

He who has power to observe the rule he has professed and to keep himself undisturbed by the operation of the organs of sense, namely, the body, mouth, eyes, nose, and ears, shall assuredly obtain eternal beatitude.

The simple meaning of the Author in this verse is, that, as it is by the senses only that the mind can derive knowledge, human knowledge of all kinds must be connected, or, to adhere closely to the original, must be according to *the way* of the objects of sense here enumerated; he, therefore, who has a clear understanding of them, of their powers and effects, is alone complete in knowledge. Such is the contemplative sage, who having reduced his sensual organs to entire subjection, must, beyond all others, have acquired a more perfect comprehension of the senses and of their operations. The Latin commentator, therefore, says,—"Exaltat hic Religiosos ob contemplationem, quam mortificationi jungunt, quaque ex rerum naturalium attenta consideratione veri notitiam assequendo ad Deum facilius diriguntur." This simple exposition, however, by no means satisfies the profounder Indian, Parimel-azhager, whose excursus on this verse I shall give and endeavour, with some latitude of explanation, to translate.

சுவையுமொளியுமூறுமோசையுநாற்றமுமென்றுசொல்லப்பட்ட தன் மாத்திரைகளைந்தினதுகூறுபாட்டையுமாராய்வானதறிவின்கண்ணேயுல கம் - எ - று

அவற்றின்கூறுபாடாவன - பூதங்கட்கு முதலாகிய தன்மாத்திரையைந் தும் [illegible]

[illegible]

இவனிருபதனைதசருமலல அலெகெனப பிறிதெரனறிலவ யெனவுலகின் றுவை மையறிதலின்வன் றிவினளவைதாயிறது.

The whole world is within the knowledge of him who fully comprehends the objects of sense, taste, light, touch, sound, and smell, and the modification of these five sensible species.

These modifications are—the five particulars here specified, which are the causes of the five elements; the five elements proceeding from them; the five organs of perception and the five of action (the hands, feet &c.), *which are modifications of them; constituting in the whole twenty. The expression*—within his knowledge who understands the way—*is to be thus explained: the soul, (Puruda) which is intelligent by its connection with the body and by it's means of intelligence, the active agency of nature, individual consciousness and the reasoning faculty; these and the cause of these, primitive nature, or homogeneous matter, with those before enumerated, are known as the twenty-five* Tatwas, *or principles. That which proceeds immediately from primitive, homogeneous matter is in it's nature the generating cause (pagudi), not the generated affect or created object (vigudi); from this proceeds power, or active nature; from this individual consciousness; from this the objects of sense, or the sensible species of the elements; and each of these seven, with respect to that which precedes it, may be considered as the generated effect, but, with respect to that which proceeds from it, as the generating cause. The reasoning faculty which proceeds from these seven, the organs of sense and of action and the elements, in the whole sixteen, as nothing proceeds from them, must be considered as generated effects, not as generating causes. As the soul does not proceed from any thing and nothing proceeds from the soul, it is neither cause, nor effect, neither simple matter, nor any of the diversities produced from it. Whosoever comprehends what is thus taught by the Sángiya school and knows, that, besides these twenty five, there is no other modifications of principles in the world, by truly knowing the world has it within his power.*

This is a short but comprehensive exposition of the philosophy of the Sánc,hya school, which makes nature the cause of nature and the modifications of matter to originate from matter. Like the Jainer the disciples of this school maintain the eternity of matter, which they consider primitively to be, not a confusion of elements, as the Chaos of the Hebrews and Greeks, but simple, homogeneous, inactive and powerless. By the accession of motion to *primitive matter*, *Pracriti*, it becomes, *from it's own energies*, active and powerful and is then called *Mahat active nature*. These are the two primary *Tatwas* or principles and from these, or rather from the operation of active nature on primitive matter, proceed, mediately or immediately, the sensible species of the elements, the elements themselves, and all the diversities of the material world. *Spirit, Purusha*, is distinct from primitive matter and is in no respect effected by any of it's changes, but it is the omniscient and omnipresent witness of all its

operations; it is pure intellect and cannot be otherwise described; those which are apparently it's qualities really belonging to matter, from which they are reflected as an image from a mirror to the eye by which it is seen, or, more exactly, as light, refracted through a prism, throws its colored rays on objects by their nature colorless. Spirit, therefore, being both impassive and inoperative has no part in the creation of the universe, which, as already stated, proceeds wholly from *matter* and its energies.—From this school originates the worship of Durgà and the S'actis, which, philosophically, are only symbols of primitive matter and of the various modifications of active nature, though religion has attributed to these, and to the several orders of Deities, Brahmà, Indra and the rest, specific form and appointed various rites and ceremonies for their worship; these, though of utility in regulating and controlling the grosser minds of the ignorant, the enlightened Sage knows to be illusive and fruitless, and, as inferred from the text by the commentator, attains the state of final beatitude solely by the right comprehension of the nature of *matter and spirit.*

This is the doctrine taught originally by Capila-mahàrīshi, but, according to Patanjali, the founder of the school named after him, which is a reformation of the Sánchya tenets, motion proceeded from the operation of spirit on primitive matter by which active nature, the immediate cause of creation, was produced. All that is, therefore, arose into existence by the immediate agency of spirit, by the providential intelligence of which the laws that govern the universe were established; in such mode, however, that spirit, though not inactive, is yet impassive. The school of Patanjali prescribes rules for the performance of the Yōgam, *silent contemplation*, which it divides into several degrees and, conjoined to the entire subjection of the organs of sense, considers as the means by which, proceeding " though nature up to nature's God," the contemplatist acquires a perfect knowledge of intellect and the essence of intellect; of intellect as connected with matter and expressed by the general term *mind* and of intellect as the *supreme spirit*, from which

knowledge rightly used eternal felicity results.

The whole reasoning of both these schools it will be observed rests on the assumption, which has obscured the philosophy of all ages, that matter is essentially homogeneous; that there is a substance into which all other substances are resolvable. The inductive inquisition of the Moderns has proved the reverse of this and shewn that what was previously mistaken for simple is compound, and it must be admitted, in opposition even to the subtilist deductions, that all reasoning, as to the material origination of the universe, must, if true, coincide with the results of experimental science, before the light of which all theories fade to nothing. The researches of the indefatigable practicians of Europe tend forcibly to establish that there are two principles (the real primary Tatwas) in nature, not only essentially different, but directly oppo-

site; an active, moving, elastic, exciting, aëriformed fluid, and an inactive, fixed, inelastic solid, not exciting, but capable of great excitation; the former gas, the latter metal. Neither of these substances, however, are homogeneous; the gases and metals being so various that their number has not yet been determined. Though agreeing with others of the same order in general properties, each of these varieties possesses it's own specific quality, distinguishing it from all other substances, with which it may be combined but cannot be confounded. The doctrine of the homogeneity of matter is in fact as futile as the dream of the Alchymis, to which, probably, it gave origin.

On the four Couplets concluding with the present one, the third of which is not translated, Parimèl-azhager remarks—இவைநான்குபாட்டானும்பெருமைக்கேதுவாகியதத்துவமேயோகப்பயிற்சியுடைத்துவஞானமொன்பன

கூறப்பட்டன *by these four verses the subjection of the senses which is the cause of the greatness of devotees, the practice of contemplation and reflection on the principles of nature are enjoined.* That is to say the first, the subjection of the senses, is enjoined by the text and the others by his own commentary. As connected with this subject and that of the Chapter generally, the following selections have been made. To them I have added the paraphrase of a poem from Moore's Sacred Melodies, in which disgust at the agitations of the material world and aspiration after the final rest of the soul are expressed in terms so similar to those used by Hindu authors that it might itself be mistaken for a translation from their writings; it has required, therefore, only a slight occasional variation of the imagery to accommodate it exactly to their style.

B,HAGAVAT-GI TA'.

பாடும்பனுவறபல்லோரியவற்றுல திருமயனெறிக்கு
கீடும்புலனகளையெவனறுகிவலிநகல்கதறகியனு
யொடும்பொன னுமொருபொருவபொமலாககப்பாசகுமவனேயிய
னாடும்பெரியமாயககூததாடாத்துகணடமைந்திருப்பான
கைமமாறில்லாதனசெயவானைதறெறுழுனகடுமபகைஞன
விமமாறெதவறறுமொததிருப்பானவெணடப்படுவானவேணடாத
னமமாமைறநானெறிபுரியாஞாதனவாகவிடுவானென
றிமமாணிடவரவினவரக்குமொப்பானயோகியெனப்படுவான
தவியாமிகதயோகததைததவிநினறுழுருநதனமையேக
னுவியாவாசையறமாறறியான ஞநதனகடகனெறுழுகரேத
மவியாசமுழுஞசைமுதலாகயோகவனுக்குவகுததுனாதத
கிவியாமையிஞமொனறிசிலவுநியாநிவியாகிலததிடுல
னுக்குமவலைகயாறுசமபாபபியதனமெழுமைழுயினெறுபபடுததுத
தககபுடைனயதனமெவிரிததுததானயகதிலிருநது
மிககமனவினயறவொருக்கேவனுசெய்யுமவினைகளுடன
ெறுக்கபுலனகளவினயடககியுனாவுதாயதாவதனபொருடடால.

the storm rage, as at the end of the world, and though the twelve suns should

at once melt the earth, can affliction exist?

NKA'NA DICARA VER-CA PPIYAM.

[illegible]
[illegible]

[illegible]
[illegible]

[illegible]

[illegible]

[illegible]
[illegible]

[illegible]

[illegible]

[illegible]
[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

The instability of this mortal body is like a ship when sailing on the sea,

or when overwelmed by the boisterous rage of the winds; of all who have assumed a corporeal form, none have remained permanently on the earth, for the soul is disunited from the body, even as the bird which quits the egg and soars singing to the sky.

The eminent devotees, considering that worldly prosperity is transient as a

drop of dew falling from the tip of a blade of grass on the sand, as smoke rising from the fire into the sky, as the bubbles formed when the rain falls abundantly from the clouds, or as the gay flowers on the trees aspiring to the heavens, have approached that which is not transient and, having forsaken all, are freed from every taint of guilt.

As the robber death follows incessantly the inhabitants of the earth and, entering by means of disease or of his own accord, on a sudden seizes and bears away their lives, the holy devotees, considering that the time of his coming is unknown, vigilant and fearless, are always prepared for him.

COUPLETS.

இவவுலகெதுறவெனறெனணிய திருநாம
எவவிடமுமகாபபாருறவு

மாநதருமாநதருகளாராவெயதிடல
எநதநாறவிறுகலெகொ்கு

சிநதாரொசிநதெநரி சிநதலாலிநதநனைத
சிநதவிலவெபருவாரசிறு

The wise, regarding this life itself as a state of penance, perform the duties of devotion without respect to place;

That men, also, should assist their fellow men is the most efficient of all species of devotion;

It is such devotees, who, borne above the waves, pass safely the flood of life and rest in eternal felicity.

A HYMN.

" This world is all a fleeting show,
For man's illusion given;
The smiles of joy, the tears of woe,
Deceitful shine, deceitful flow,
There's nothing TRUE *but heaven!*

And false the light on glory's plume,
As fading hues of even,
And love and hope and beauty's bloom
Are blossoms gathered from the tomb,
There's nothing BRIGHT *but heaven!*

Poor wanderers of a stormy day,
From wave to wave we are driven,
And fancy's flash, and reason's ray,
But serve to light the troubled day,
There's nothing CALM *but heaven!"*

PARAPHRASE.

இவவுலகெலலாமெயயலவிருவகைகறபோன்
றெவவுயிரககுமெயதருமயலெ
யெவவதனா
ணைணீருவகாடடுறுமினபததாறகிரிபபுமெ
கனைஞூறினயாணடுவகடுமயலெ

யுணடு

மயலிலியமெலானெே.ற—மனஜுயிராராய

புயவிலய.றஜுவழிமெய

ஞுயவாழ

நிகமெமஞகஞாயி:றுீடேுகுிாமெந

ராயயட

புகழமகிமைமெபானனிறதிலலா

வகன(ாகி

ஸ்ரீணடு

லகிணமெசலவமெயலலாமெஹவுீனபணபுவணபு,

மாணடுமுழுமையுமவாருயீவை

ஸுணட

புறகநாட—குககணணருமபு

மபுவிதழுகடமெபாலது

(80)

நிறயீருஜுணடணடுஇிறமா

கிற.மண

றிருளிலியமெலானெே.ற—மெயனஜுயிராராய

மெதருமைய.றமெறடுமவழிமெய

மருள்

வஸிககாறறவிதகவுலகினெருளியுளனோர

அவியலொட்டலவெலமீதாடி

டீவஸியாய

மதியெனஞுமினனவிலாவிமாலவீ

றிதகனஞுற

கொதிகட்டறகலெலாலயகாணபார

அதிரா

வமரிலியலொனறே—யென

ஞுயிராரா

யனைமநதவயறசோவழி.—

சுவை *taste*, properly the object of that sense.—ஒளி *light;* which is the principal object and means of *sight.*—ஊறு *touch, feeling.*—ஓசை *sound.*—நாற்றம் *smell,* the object.—என்று *thus;* it is the indefinite ger. of என்னல் *to say* and, according to it's collocation, must be variously translated.—ஐந்தின் *of these five.*—வகை *the way, the mode, the nature.*—தெரிவான் *him who understands;* the indefinite part. third per. sing. of தெரிதல்.—கட்டே, or, without the emphatic ஏ, கட்டு *is within;* the third person neu. sing. of கண் *the inside, within,* conjugated as a verb and governed by the following noun.—உலகு *the world.* The four concluding terms literally signify *the world is within him who understands the nature* &c. that is, is *in* his mind or *within* his comprehension.

CHAP. IV.

அறன்வலியுறுத்தல்

On the power of virtue.

The title of this Chapter is composed of the terms அறன் *virtue*, வலி *strength, power*, and உறுத்தல் *to cause, originate*, and signifies *the source whence the power of virtue is derived.*

I.

சிறப்பீனுஞ்செல்வமுமீனு
மறத்தினூஉங்காக்கமெவனோவுயிர்க்கு (க)

What more doth profit man than virtue doth,
By which felicity is given, and whence
Eternal bliss ensues?

" Virtue"— The word here employed அறம, coinciding nearly with the Sanscrit term ധര്മ, which is frequently substituted for it, possesses great latitude of meaning. It signifies *virtue* generally; moral *right* as opposed to *wrong*; religious *righteousness* and the *merit* resulting from religious acts; the *positive rights* of things and persons, as ordained by law or established by custom, and the maintenance of such rights, or *justice*; and lastly *charity* in the abstract and *charitable acts* of every description. In this Chapter, which is considered the particular introduction to the First Division of the work in it's two parts, இலலறம *Domestic virtue* and துறவறம *Religious virtue*, it must be taken in its more general sense, and as including both secular and religious virtue; this is expressly stated by Parimèl-azhager in his explanation of the title. அறனவலியுறுததல அஃதாவது - அமமுனிவரா லுணாததப படடவமமூனறனுள பொருளினபமபோலாதறனமைம றுமைவீடெனனுமூனறனையுமபயததலானவறறின வலியுடைததெனப பதூஉ கூறுதல இககாரணம நோக்கியென்றமையுமீதறிக This title—The origination of the power of virtue—*is thus explained. Of the three great incidents of life distinguished by the sages who have treated on them*, virtue *differs from* wealth *and* pleasure *in that it effects alike both present and future*

existence and the state of eternal beatitude; its power, *therefore, is here stated and the purport of this Chapter will be explained accordingly.* The following extracts will exemplify this term in many of the senses here stated and illustrate this couplet generally. The final stanzas are the composition of a living author Sidambala Pandáram.

NA'GA-PURA'NAM.

கரும்புமிழிறபுன்முததிறிறபெபலாஞகடநத
பொருளியமாணடதெனதாழி இடடனவிறநகருளபுநது
மருவுகனறுவிவிளைபமெலலமபோரி இநதருமததி
ஞானமையிறசெயதுமெனறிடெலறமபுரிநதோருகும
போதமெயவிகாதைகெடடிருநதசமபுரியா

ஏதமெவியநரகததினறூ ஈறுவரியம
றுதிசாடடெடாடடநதற றமெதொகருவன தறற
பெனதயிர தமபுரிநதிடுமெயனமை றபெசம
இதனுவிலதநரு ததானகைகவிமைமயில
மெதநியமசெலவமுருசதருமெவிசின
மூகதியினமானமெ றமெபாவிலாழந்துமைய
பகதியின றுனமெபகிககவெணடுமால

Having, in this world of works, passed through various states of existence from grass upwards, until by divine grace thou hast attained the human form; do not then say, while time passes in sleep and youth and age, I will perform acts of charity when it suits me; virtue when practised exalteth itself.

Those, who, being properly instructed, do not perform duly their devotions, shall be thrust into a painful hell: Death pursues us from the hour of life watching his opportunity, therefore the Scriptures say "ye fools practise virtue."

They who thus bestow alms and perform other acts of charity shall be blessed with children and the greatest felicity in this world, and an exalted station in the world to come; but, according to the ancient Word, alms can be rendered efficacious by charity only (lit. by zeal i. e. for charity).

SIVA-DERMOTTARAM.

மகவிலனியாலாகததிலவருததததனறுனமாதி ஹியானமற ருமூன பொருளை
கொனடு
தகைகெப றுவானவரதிய காதலின தெறசாகெபடுவதன றுதருமந
தானே
யுவனகயுறவாதாவாறகி றிதெதெறுமுதவியிடுவற மதஞற பெரிதுன
டாகுமே
அவிநகனமாதரவுமியதாமெனற றியாதாரெனபெறுவானிறுவனதெ

Neither by sacrifices, nor by bodily austerities, nor by the distribution of abundant wealth, nor by the aid of the powerful Gods, can virtue be establish-

ed, if affection (kindness or charity) exist not. When from charitable motives assistance, productive of satisfaction, is rendered, however small it may actually be, the virtue whence it proceeds will make it of great account; Alas! alas! what then will they obtain who know not how important in its consequences is that charity which satisfieth the mind? i. e. that charity, which, not being hypocritical or vain-glorious, gives satisfaction to the mind of those by whom it is bestowed.

PRABULINGA-LI'LEI.

இதாவிலாதியல்வேண்டுமறத்தின்றபொருளோரசெம்பொற
றுதாவளவுமிதநமபொருளழிவளவேயாகும
மாதரவுளதேனலகுமபொருளணுவளவெனறுமிம
றுதாமெனவளாநதுபுணணியப்பொருளளிக்கும

If real charity exist not, though wealth equal to a mountain of gold be expended under the pretence of charity, it is all thrown away; if wealth equal to an atom be bestowed from feelings of real charity, this virtue will produce fruit enlarged to the size of a mountain.

SA'NANDA-GANE'SA PURA'NAM.

தருமமியறறியதாழுவநதலலேலாச
அரியமாககயிலாகதனவறற
இருமகுலிப்புதெநகதிரியினைச
ஒருமணிவாயகொறறைகசெபபடுமோ

Can one mouth, however eloquent, declare the glory of the right road, which the eminently good, who have practised real charity, have entered, mounted on the chariot of arduous virtue, and by which they have attained to incalculable felicity.

NA'LADI-NA'NU'RU.

அருமைபெறறியாககையைப்பெறறபயனதாற
பெருமபயனுமாறறியகொளக-ஒருமபுரதத
சாறுபோறகொலவுமபினனுதவிமறறதன
சேறறுபோறபோருமுடமபு
கருமபாட்டிககட்டிசிறுகாலைககொணடார

[illegible]
[illegible]
[illegible]

Having obtained a human form so difficult to obtain, act so as from it to acquire great merit; for in the next birth, charity will profit thee as the juice of the sugarcane, while thy body will resemble the refuse of the cane from which the juice has been pressed.

They who have pressed the cane and extracted the juice will not be grieved when they see the smoke arising from the refuse while burning, nor will they

who have acquired the merit accruing from the mortification of the body mourn when death approacheth.

[illegible]
[illegible]

[illegible]
[illegible]
[illegible]

The seed of the Al' (Banyan tree) though exceedingly small grows large and affords abundant shade; so, however small may be the benefit of a virtuous act, it facilitates, when conferred on the worthy, the attainment of heaven.

STANZAS.

ஒழுக்க மன்பு வாய்மையா லியன்ற பேரறிவினால்
வழுக்கற்றுத் தூயார்தம் மேன்மை வண்மையாரோ டிணங்கி
விழுக்கொண்ட றவிடாத் தூயாராந் திருவிலவிப் பயனைக்கொடாத
தழுக்கொழிந்த நல்லறத்தை யாற்று மாற்றலெய்துவார்

எவ்வெவ்வச மயங்களி னறவாணர்க்கு
மவ்வியமகன் றிடும றமியற் றவே
செவ்விதி னூனதிற் குறித்த மேன்மையி
னவ்வறமியாவரு மாற்றல் வேண்டுமால்

இல்லறந் துறவற மெனவிரண் டெனச்
சொல்லறந் தெரிந்தவர் சொற்ற மாணவி னு
னல்லறம் பொருளீட்டி யளிக்கவே
யவ்விரண்டி லில்விட்டகல் வதாகுமால்

ஆசறச் செயயாவினறவறத்தி லுலகினமிக்க
வேசறு செல்வந்தா னுமையி னற்கரியதான்
மாசறுவீட்டினைப் பெறுமவ் வுயர்கிட்டப்படுமெரியனறு
நேசந்தவினமெல்லகைக் கொண்டு செய்யுணர்பாரறே

If men frequent the society of those, who, by means of that eminent wisdom which proceeds chiefly from moral conduct, beneficence and truth, free from all defects, are distinguished for superior virtue, they will themselves become faultless and, distinguishing clearly the difference between right and wrong, will cleanse themselves from the defilement of sin and become capable of practising the purest virtue.

As the ordinances of the founders of all sects teach the practise of virtue, which sedulously avoids vice, and particularizes the eminence that thence results, assuredly the practise of that virtue is incumbent on all men.

Of the two species of virtue, of which those versed in the knowledge of virtue have treated, namely, domestic and religious virtue; the former, of which the essence is beneficence, consists in the dispensing of wealth when it has been accumulated; the latter in retirement from domestic life and other enjoyments.

As it is declared that from virtue, by which vice is destroyed, the highest felicity, liable to no calumny, proceeds in this world, and hereafter the attainment

of eternal beatitude when all delusion ceases, can any than this glorious virtue be conceived or expressed?

thing more profitable

" Felicity—eternal bliss"—The terms used in the original are செல்வம் and சிறப்பு the former signifying *temporal* and the latter *eternal felicity*;—எல்லாவற்றிலுஞ் சிறந்தமையின் வீடு சிறப்பெனப்பட்டது *the state of final beatitude being specially distinguished from all others is called the special state.* The latter is obtained only by the exalted piety, which, as stated in the preceding chapter, results from renouncing all material objects and aspiring to a purely spiritual existence; the former, which includes both earthly felicity and that enjoyed in the several heavens in which merit is rewarded, results from the exercise of the social virtues, benevolence, charity, hospitality and the rest.

சிறப்பு *speciality;* here and in other places in this work it signifies the *special* joys of eternity.—ஈனும் *that will produce;* the future participle of ஈனுதல் *to bring forth.*—செல்வம் *temporal happiness, prosperity, wealth,* from செல்லல் *to go, depart, pass away.*—உம் *and;* this conjunction may be united, as in the present instance, to one only or to all the terms it conjoins.—ஈனும் as above.—அறத்தின் *than virtue;* the 5th case used with terms denoting comparison.—ஊஉங்கு for ஊங்கு, the first vowel being lengthened by அளபெடை, *more.*—ஆக்கம் *gain, profit.*—எவன் *what?* this term, though properly a substantive pronoun, is here used adjectively for எது.—ஓ this is properly an interrogative particle, but being here used with a term implying interrogation, adds nothing to the sense and must, therefore, be considered expletive.—உயிர்க்கு *to the living, to mortals;* உயிர் means literally *life,* but is frequently used in this general sense.

II.

அறத்தினூஉங்காக்கமுமில்லையதனை
மறத்தலினூஉங்கில்லை கேடு.
(உ)

No greater gain than virtue can'st thou know,
Than virtue to forget no greater loss.

" No greater gain—no greater

loss"—This verse is corroborative of the preceding. As these two verses are connected in subject with the Couple

numbered the fourth in this series, but ranking as the sixth in the original work, which will afford an opportunity of elucidating a curious point of Hindu philosophy, the following extracts are inserted for the purpose of illustrating them: they are taken from the First and Fourth Chapter of the Náladinánúru, entitled respectively செல்வநிலையாமை *The Instability of prosperity* and அறன்வலியுறுத்தல் *On the power of virtue.*

NA'LADI.

துகடீர்பெருஞ்செல்வந் தோன்
றியக்காற் றொட்டுப்
பகடுநடந்தகூழ் பல்லாரோ டுண்க

வகடுறயார்மாட்டு நில்லாது செல்வஞ்
சகடக்கால் போல வரும்

யானையெருத்தம்பொலியக்குடைநிழற்கீழ்ச்
சேனைத்தலைவராய்ச்சென்றோரும் - ஏனை -
வினையுலப்பவேறாகி வீழ்வர்தாங்கொண்ட
மனையாளைமாற்றார்கொள

தினறனதின றனதில்லாவெனவுனைரந
தோன றினவொன றினவலவெலசெ
யிறசெயக
செனறனசெனறனவாழநாளசெ
தறுடன
வநதுவநதகூறறு.

When by blameless means thou hast acquired great wealth, then, sharing it with others, eat fine rice imported on oxen; for fortune never standeth in the centre with any one, but shifteth like the wheel of a chariot.

He who hath gone forth as the leader of armies, mounted on the neck of an elephant and over-shadowed by ensigns of dignity, when the power of his former deeds are turned against him, will fall and his wedded wife be taken by strangers.

Know that those things are uncertain which thou regardest as certain and perform quickly every act of charity within thy power; for the days of thy life are gone! are gone! and even now death swiftly approacheth! approacheth!

தொறறஞசானஞாயி றுகாழியாவைகளிய
கூறறமனநதுநகாஞரஞா ஞு - மாறற -
வறஞசெயதருஞடையிராகுமினயாரும
பிறநதுயிறயாதாரில

செல்வர்யாமென்றுதாஞ்செல்வுழியெண்ணாத
புல்லறிவாளர்பெருஞ்செல்வம் - எல்லில் -
கருங்கொண்மூவாய்திறந்தமின்னுப்போற்றோன்றி
மருங்கறக்கெட்டுவிடும்

(87)

Death devours your days using the sun, whence they originate, as the measure by which he meteth; be compassionate, therefore, and practise virtue assiduously, for among all born there is none that hath not died.

Those of little understanding, not considering, their natural tendency, say "we are wealthy"; the greatest wealth, may be utterly destroyed and vanish like a flash of lightning darting in the night from a black cloud.

உடாஅதுமுண்ணாதுந்தம்முடம்
புசெற்றும்
கொடாஅதுநல்லறஞ்செய்யார்
- கொடாஅது -
வைத்தீட்டினாரிழப்பர்வான்றோய்மலைநாட
உய்த்தீட்டுந்தேனீக்கரி

Those who avariciously hoard what they have acquired, vexing their own bodies by stinting themselves in food and

raiment, and not performing acts of imperishable charity, perish, O King of the mountains touching the sky! Witness the bees when deprived of the honey they have collected.

ஆவாநாமாக்கநசைஇயறமறந்து
போவாநாமென்னும்புலைநெஞ்சே -
யோவாது -
நின்றுஞற
றிவாழ்தியெனினும்வாழ்நாள்கள்
சென்றனசெய்வதுரை

வினைப்பயன்வந்தக்கால்வெய்ய
வுயிரா
மனத்தினழியுமாம்பேதை - நினைத்ததனைத்
தொல்லையதென்றுணர்வாரேதடுமாற்றத்
தெல்லையிகந்தொருவுவார்.

Say not foolishly, O my soul! "while here let us pursue our own interests and let us die without caring for virtue"; for, although thou mayest live long and prosper, say what wilt thou do when the days of thy life are passed?

When the senseless man receives the fruit of his deeds, he sighs bitterly and grieves within quence of their

escape from it.

*himself; the wise, reflecting that it is the destined conse-
sins, hasten to pass the appointed limit of their affliction and*

இனறுகொலனறுகொலெனறுகொலெனனாது
பினறையேநினறதுகூறறமெனறெணணி
யொருவுமினதீயவையொலலுமவகையான
மருவுமினமாணடாரறம

Think not whether it will be this day, or that day, or what day, but, considering that death even now stands behind thee, eschew evil and pursue good in the way prescribed by the eminent ones.

அறததின *than virtue.*—உஙகு *more.*—ஆககம *profit.*—இலலை *there is not.*—அதனை *it,* the ac. of the demonstrative pro. அதன the

same as அது *it, that thing.*—மறததலின *than the forgetting,* from மறததல *forgetfulness,* the verbal generally used to express the action of the verb, declined in the 5th case, but governing, nevertheless, as a verb, the preceding term in the accusative.—உஙகு asabove.—இலலை asabove.—கேடு *loss, damage,* a derivative from கெடுதல *to despoil, ruin.*

III.

மனத்துக்கண் மாசிலனாதல்-
அனைத்தறனாகுலநீரபிற
(௪)

That which in spotless purity preserves
The mind is real virtue; all besides
Is evanescent sound.

"That which in spotless purity" &c—Vira-mamuni in the third book of the Tonnùl, பொருளதிகாரம் *On the subject matter of composition*, has particularly examined and illustrated this couplet. He introduces it twice; in the First Chapter, in which the rules for the composition of prefaces are stated, and in the Third Chapter, on amplification, where it is made the thesis of a theme or dissertation, intended to exemplify that species of composition. In the former

it is thus paraphrased

இலலறநதுறவறமெனவிவவிரணடினுளளுமடஙகியிருககுமெலலாவறஙகளுமனததினதூயமையாறபெறுமபெருமையுமடையுமெனவும.மனததினதூயமையாககொணடவனசெயயுநதவமுநதானமுமறறயாவுமறததினாலமாவதனறியறததினபயனுளவலலவெனவுமககுறளிருபயனிலைவெனவிரிததுககாடடுமவிடததுபபொயயுமமெயயுமவிளஙகியுடபயனறருமெயயறததினறனமையெவெளியாமிஃதொனறுணாநதுநாமநறகொளகடைநதாலிதுவீடடையதுமவழியெனககாணபபடுமெ. பெருமபொருளைசசெலவுசெயயமனிதகொளளதுகெடடனறாயினுமபொருளினநோககதுமுடைமைவாடடியுமுயிராவருநதியுமெறக்கிடடுறசெலவாசசிலபொயயறஙகளாயிடடுவததிலுமகெடாமனறே- இதவனிவிலசிததனனாயிரா. ககஙகளபபதுவெணடியிககுறடபயனாயவதுநனறெ

* *Every species of virtue is included under the two general heads of domestic virtue and religious virtue. It is here said, that by purity of mind, eminence and worth is obtained and, that devotion, or charity, and all other*

acts performed by one whose mind is not pure, hath only the empty sound and not the essence of virtue. The two significations of this Cural are thus distinctly shewn. When thus explained the truth and falsehood shine forth, and the true nature of virtue, whence substantial profit is derived, becomes apparent, and if we reflect on this and act accordingly, salvation will be seen. Although loss be sustained by the

the path leading to

expenditure of vast wealth in the purchase of a false jewel, is it not yet a greater loss, after the wealth has been expended, the body emaciated, and the soul afflicted, that a few. false virtues only, not current in heaven, should be collected? avoiding this, therefore, and endeavouring to preserve that which is really profitable to the soul, reflect seriously on the purport of this Cural.

The following extracts from the dissertation of which this couplet is the thesis contains the citations from Tamil writings made by this author in direct illustration of it.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

ந துகாட்டுட்

படைடவாவுணர்வகாடுதறபாவமோயரியுமென

றுன

இவயனெபுறததவ்வெடமனறியுளைத அயைமையிலலா
நிதராமணியிறபிககணெசான்றன

மூனிவாகளுச

வாரோபுகழநதுவணையிய நறவுந
தாரோயயளிவந்தாரா தகததமூக
காறுணதமிலனிலகததுளறதினை

பெறுளமிதனயதுபிழையாமவணயார

எனபஇவையுமிதமொடகததனபலவுகறியபுறதநிவினையாம - இவவா
றெவிதநிவினையவைநுவிவிநதநுககூறுக

Those desirous of obtaining the fruit of virtue, having freed themselves from the delusion, arising from the applause given by others for the appearance of virtue, while in reality their conscience burned within them like a fire, will comprehend the truth. For this reason hath not the Author said thus?

(90)

CURAL'.

Of what account is the understanding,
which reaches beyond the
heavens, if his heart
And again ;

suffer from conscious guilt.

CHINTA'MAN'I.

If it be thought eternal felicity can be obtained by wearing long and matted hair, by bathing in water, lying on the ground, and emaciating the body, then may the bears that bathe in the lakes and wander in the forests, also, obtain felicity;—quit, said he, such ignorant notions.

If from fear of a fine cloth being burned you place it within the very fire, will it not be consumed? So, if they, who forsake do-

mestic life and the society of those whose bosoms are by civet, retain in the wilderness their ancient desires, perfumed will they, said he, be freed from sin?

Thus, in the Chintáman'i, Sivagen addresses one, rity, has assumed the garb of outward devotion.

who, void of inward pu-

If the mind be inwardly impure, even devotion, which is reverenced and praised by the heavenly beings, will produce no permanent fruit, but can they impute guilt to him (even if be omitted) who is endowed with inward virtue?

such ceremonies

These passages and many others like these prove what has been stated by direct examples, if further illustrations be required they may be given at large.

NOTE. See at Page 58 the quotations from the Témbávan'i. Víra-mámuni, it will be observed, has borrowed, not the thoughts only, but the words of the first quotation from the Chintáman'i. The final verse appears also to belong to this work, but I have not been able to verify it.

Other quotations follow which are less connected with the thesis, and are intended in part, also, as examples of the technical modes of illustrating a theme indirectly; as these are confessedly derived from the rhetoric of the European schools, which it is the purpose of the author to substitute for the more fanciful scheme of the Tamil writers, any notice of them would be foreign to the intention of this work. The following extracts, however, from the Rámáyan'am of Camben are added; but it must be remarked that their connection with the subject of this verse arises solely from the nature of the peculiar beings to whom they relate. The Araccer, therein mentioned, in Sanscrit Rácshasa, usually rendered *Giants* by European writers, are a mixed race; the genealogy of which I shall trace, as it will exemplify the opinions of the Hindus respecting the origin of good and evil, with which the general subject of this chapter is immediately connected. The whole of the following statement belongs to mythology; but, extravagant as the Puránas generally are, there is discernible in them a general method and connection of parts,

which entitle them to be considered a system. Accordingly the Pauránicas, mythologists, constitute a distinct school, differing widely of course from the several philosophical schools, but in many respects coinciding with them; one of these coincidences is the doctrine of the *trigun'a, the three qualities,* or principles of good, evil and passion, which is received both by the mythologists and the philosophers, with the usual difference that the former dogmatize and the latter reason on it.

According to the mixed system of theogony and ontology, which constitutes the philosophy of the Purânas, there are three races of intelligent beings, differing from each other in quality and lineage. The first are collectively called Asura from their natural antipathy to the Sura; in these the *evil principle, támasam,* prevails and they are by nature, therefore, evil, Cacodæmons. The second race are the A'ditya, so called from their mother Aditi, one of the sixty daughters of Dacsha-prajápati, the son of Brahmá, and the eldest wife of Casyapa, and Sura, derived from a root signifying *wealth:* in them the *good principle, sátwicam,* prevails; and they are, therefore, by nature good, Eudæmons. The third and last are the Human race, Mánava, descended from Manû the sister of Aditi and fourth wife of Casyapa; in them the *principle of passion, rájasam,* prevails, and mankind are left, under the direction of their wills and inclinations, to aspire to virtue or to deviate into vice. The Asura are here first mentioned though they are in fact younger than the Sura, as they *first* possessed the earth and are called, therefore, *Purva Dévàh the ancient Gods.* They are divided into three tribes; the two first are the Daitya, properly so called, this being used, also, as a collective term, and the Dánava; brothers on the father's side of the Sura and Mánava, but from different mothers, the former being the offspring of Diti (*Dis* in the feminine) and the latter of Danû, also daughters of Dacsha and second and third wives of Casyapa. The third tribe are the Rácshasa the descendents of Héti, a being created by Brahmà from water, by B'hayà, the sister of Yama, the God of death and hell. The Daitya and Dánava seem to have kept themselves pure, but the Rácshasa intermixed with these, with the Gand'harva, a tribe of Suras, and with the Human race, from whom sprang their princes; not as the Giants of old, by the *sons* of God entering in unto the *daughters* of men, but from a human father and a demoniac mother, Rávana, their king, being the son of the Bráhman Visravas, the son of Pulastya, the son of Brahmà, by Caicasì, the daughter of Sumáli, the son of Vidyu, the son of Héti. These, to the extreme of malignancy, unite the violence of passion in excess and are, therefore, in general, for there are some exceptions, utterly incapable of virtue. The habitation of all the Asura tribes is properly the infernal regions, Pátála, as that of the Sura and of the Mánava is respectively the celestial heavens and the earth, but the Rácshasa are represented as having held the three worlds in subjection, and it was to repress their intolerable tyranny that Vish'nu became incarnate in the seventh Avatára as Ráma-chandra,

These extracts are intended to exemplify the position, that, 'whatever eminence may be acquired,' neither virtue nor the permanent benefit of virtue can be possessed by those innately wicked; they are from the 2nd Canto (இராவணன் மந்திரப்படலம்) of the Sixth Book (யுத்தகாண்டம்), in which Cumbacarnen, one of the brothers of Rávan'en, reproves, in a council of the Giant chiefs, the conduct of the former, in forcibly seizing and detaining Sitei, the wife of Rámen, and vainly endeavours to persuade him to restore her to her husband. Previously to the holding of this council, Anumán, one of the leaders of the silvan tribes that accompanied Rámen to the attack of Ilangei, who, though in the form of an ape, was in reality an incarnation of Pavanen, the God of the wind, had penetrated to the capital of Rávan'en in search of Sitei and, having been taken prisoner, had been allowed to depart, after his tail, wrapped in oiled cloth, had been set on fire as the punishment of his intrusion; with the torch so furnished him, he had laid the whole city in ashes, finally escaping unhurt in defiance of the utmost efforts of the Giants:—hence the allusions in some of the following verses.

RA'MA'YAN'AM.

ஒளியமைமதககரீபுரை வலிநகராய
கோளியலெபற்றநதெனவெனறுருகுலிதநோன
தெறவியையெயநஞ்சிலைறவைசசதசெயனென்று
பாவியருஞ்செய்பஃவிறிறபஃயுபுணைபோ

Thou hast lamented as if thou hadst lost every kingly attribute by this beautiful city having been devoured by the flames; but is it right to desire the wife of one of another race and to detain her in captivity? is any sin the wicked commit a greater sin than this?

என்றுருவனில்லிளைறதவததிையயிராங்க
வனறுறஃகிறுயமறைறதுறநதுபிறைறலைவததர
யனறுறஃவஞ்சவினையரககெடுகுழயயா
புனறுறஃகிறுபினைசெபாருநதலபுலமைதோ

Contrary to the precepts of religion, thou hast detained in captivity and overwhelmed with sorrow, a woman who was engaged in devotion, belonging to the house of another, O perpetrator of violent acts! and if in that day the glory of the Araccer was obscured, would it be wise in us to sanction so disgraceful an act?

தூயவர்முறைமையேயனட்கருந்தொனமையோ
ராயவர்திறகமெற றனுணாரஇயார
நீயவர றதஇறுறறெயராயஅ
மாயமெமாவஞசமெமாவக மையேகொலா
அறந்அறந்தமாணாவெனறவாணபொடாழிற
றிறந்தெரிந இடிக்ஆதர அருமெசெயதவ
பிறந்இறமபரவகையியற றுநீரமையன
மறந்அறந்தவரதருமவரதஇனமாடேயால்.

(93)

பூவனாவென றுபூவலகுமுற றுறங
காவலினின றுதயகளிபபுகலைகமிக
லீவதூமுடிவெனலீநததலலது
தெவரைவெனறவரயாவரசீரியோர

விவாகவினவென றுமெலலீருகண

டவ

செவ்வியரெனறியமபுகுயிவாதக
தியமைமயான

முவிவருமமாருமுனனுமபினனரு
மவ்வியவாஇறதவியாவாற நினா

The ancients followed the path of the virtuous, but besides these all the other Auner (Giants) are evil doers: the station of Gods is obtained by virtue, but is it obtained by delusion, deceit and violence?

If we consider the mighty deeds by which, even after we had forsaken virtue, we conquered the Gods, we shall find that they were not an effect proceeding from any acts of devotion performed by ourselves; but from the power conferred on us by those who had forsaken evil (i. e. by the Sages and the Gods by whom we were endowed with power).

Having conquered the divine Triad, and having received under their protection the whole world, while exulting in prosperity, they are dead and have toiled in vain; who then among the conquerors of the Gods are truly great?

Who shall describe those, who, having overcome both good and bad works, have obtained eternal felicity? but who among these, the giants, have, from their innate wickedness, at any time performed virtuous acts like the Sages and the Gods?

கோனகாமுழுவதுஙினுகொறறமுரு
சானகியெனுமபெயருலகினதயமமனன
யானவனகறபிறுலஙிநதவலலது
வானரஞசுடடெதனறுணாதலமாடடிசெய

This royal city and thy former victories have been consumed by the chastity of Jánicí, the mistress of the world; if not, what glory is there in the thought that they were burned by an ape?

மீனுடைகெடுகைடலலைவெகதனமுன

ருணுடைகெடுநதிவாநதளாக துசாயவநெதா
மானிடமடநதையாலெனறவாயமொழி
தெறுடையவிலஙகலாயினஅறிதொ இயால

It was foretold that the power of the King of Ilangei surrounded by the ocean, obtained by long penunce, should decline by means of a female of the human race; know this to be now accomplished, O thou who art adorned with a wreath of sweet flowers!

" All besides is evanescent sound"—The term in the original, translated by the two concluding words, is அரவம, which signifies literally *a loud turbu-*

lent noise; the line is thus translated and explained by the Latin commentator. " *Cætera omnia conditionem habent strepitus.* Sensus est eam esse veram virtutem, quæ in animo culpam non admittit, nam animum culpa fœdatum habentis, verba, et habitus, et actiones ipsæ quæ virtutem spirent, habent conditionem strepitus; tum, quia ad id ordinari solent, ut a cæteris videantur et audiantur; tum, quia eo tantum tempore quo videntur et audiuntur, ut virtuosa laudantur, sed statim, uti strepitus, evanescunt, quia non valent alicui beatitatem afferre".—I have followed this interpretation as it agrees with that of Vira-màmuni and as it corresponds exactly to the expression of the original; but the word அரவம may metaphorically be rendered, *ostentation, hypocrisy.* Parimèl-azhager paraphrases it by ஆரவாரம which signifies literally the *confused clamor arising from a mob,* but is often synonimous with இடம-பம, the term commonly used to express *pomposity, ostentation, hypocrisy.*

மனத்து *of the mind.*— கண் *the interior.* The first of these terms is connected in the obl. form with the latter, which serves as a prepositi-on; together they signify *in the mind.*—மாசு, the final உ suffering eli-sion before a vowel, *fault* lit. *a spot, stain.*—இலன் *without*; this is pro-perly the 3rd pers. sing. masc. of the negative verb. இல் in the nom. case, signifying lit. *he who has not*, and governing the following verbal. See Note Page 15.—ஆதல் *the being.*—அனைத்து *measures*; the 3d pers. neu. sing. of the conj. noun அனை *measure*, governed by the preceding and governing the succeeding term.—அறன் *virtue.*—ஆகுல, *Sans., of noise, clamour*; the obl. for the gen.—நீர *possess the quality*; the 3d pers. neu. plu. of நீர்மை quality.—பிற *others*; the nom. plu. in the neu. gend. of பிறன் *another, a stranger*.

NOTE. ஆகுலம் means also, *vexation, trouble*, but its literal signification, is that here assigned to it, as it is a Sanscrit word derived from the root கு *sound*, by the *upasarga* ஆ and the *pratyeya* ல: it's synonym, ஆரவாரம், though undoubtedly of Sans. de-rivation also, is of uncertain formation, no such word, either as a simple or a compound term, existing in that language. There is indeed reason to suspect that it is purely factitious, originating in a mistake of the early Tamil lexicographers: in Sans. the terms ஆரவ and ஆராவ are both from the root ரு *sound*, and signify *sound* generally; *a noise*; with this meaning, they occur at the beginning of the 3rd line of the 6th Sect. 1st Book of the Amara-simhmu, conjoined by Sandhi thus ஆரவாராவ &c., and from the three first syllables of this adventitious compound, the Tamil word ஆரவாரம் appears to have been formed, by incorrectly subdividing it and reading, ஆரவார-ஆவ &c.—There is a single instance of the use of this word in Sanscrit, in a book called Jánici-parinayam by a very modern author; it occurs in the following sen-tence ப்ருங்காராவ ரோ[illegible], where it means the *sound* produced by a swarm of large bees, but it is universally condemned as corrupt.

(95)

IV.



ன்றறிவா மென்னா தறஞ்செய்க மற்றது

பொன்றுங்கா

ற் பொன்றாத் துணை.

(௩௬)

Refer not virtue to another day ;

Receive her now and at thy dying hour
She 'll prove thy never-dying friend.

" Another day"—by connecting the word thus translated, அன்று *that day*, with பொன்றுங்கால் *the time of death*, a signification some what differing from this version is given to this couplet and it is explained *defer not the practice of virtue until the day of death* &c ; that is, *fulfil at once all acts of charity on which thou hast resolved, and do not leave them to be performed by others, after thy decease.* This however is not correct ; அன்று must be con-

strued absolutely, not relatively, the meaning of the Author being that which is indicated by the version I have preferred, and which may thus be less literally explained—*The chief benefits of virtue accruing after death, and the time of death being uncertain, practise virtue now, deferring it to no future day, that thou mayest be certain of enjoying the benefits so accruing.* By substituting "*receive*" for the literal meaning of செய்க *do, practise,* the personification is not interrupted.

"She'll prove thy never-dying friend"—The author having in the first verse described virtue in its largest sense, under which is included the merit resulting both from active benevolence, or charity, and from the practice of devotion, or in other words from the discharge of our duty towards our neighbour and towards our God, as the cause of temporal felicity either on earth, or in the celestial abodes to which the meritorious Soul successively transmigrates, and as, ultimately, productive of eternal felicity in the spiritual heaven, where all transmigration ends, represents it, consequently, in the second verse, as the most profitable object the human mind can pursue. This notion, the profitableness of virtue arising from it's beneficial effects, is inculcated generally throughout the chapter, and by this verse particularly; the manner in which virtue operates to produce this effect, and the nature of the profit thence derived, are explained by the commentators, in conformity with the actual intention of the author, on principles peculiar to the divine philosophy of the Hindus.

It is a dogma, common to all the schools and sects of India and one of the few in which they exactly coincide, though confessedly derived originally from the Naiyáyca, or Rationalists, that *D'herma, the consciousness of good*

lent noise; the line is thus

translated and explained by the Latin commentator. " *Cætera omnia conditionem habent strepitus*. Sensus est eam esse veram virtutem, quæ in animo culpam non admittit, nam animum culpa fœdatum habentis, verba, et habitus, et actiones ipsæ quæ virtutem spirent, habent conditionem strepitus; tum, quia ad id ordinari solent, ut a cæteris videantur et audiantur; tum, quia eo tantum tempore quo videntur et audiantur, ut virtuosa laudantur, sed statim, uti strepitus, evanescunt, quia non valent alicui beatitatem afferre".—I have followed this interpretation as it agrees with that of Vìra-màmuni and as it corresponds exactly to the expression of the original; but the word ஆரவம் may metaphorically be rendered; sy. Parimèl-azhager paraphrases it by ஆரவாரம் which

ostentation, hypocri-
signifies literally the

confused clamor arising from a mob, but is often synonimous with இடம்பம், the term commonly used to express *pomposity, ostentation, hypocrisy.*

மனத்து *of the mind.*— கண் *the interior.* The first of these terms is connected in the obl. form with the latter, which serves as a prepositi-on; together they signify *in the mind.*—மாசு, the final உ suffering eli-sion before a vowel, *fault* lit. *a spot, stain.*—இலன் *without*; this is pro-perly the 3rd pers. sing. masc. of the negative verb. இல் in the nom. case, signifying lit. *he who has not*, and governing the following verbal. See Note Page 15.—ஆதல் *the being.*—அனைத்து *measures;* pers. neu. sing. of the conj. noun அனை *measure*, governed
the 3d

by the
preceding and governing the succeeding term.—அறன virtue.—அருமம், Sans., of noise, clamour; the obl. for the gen.—கொ possess the quality; the 3d pers. neu. plu. of கொணம quality.—பிற others; in the neu. gend. of பிறன another, a stranger. the nom. plu.

NOTE. அருமம means also, vexation, trouble, but its literal signification, is that here assigned to it, as it is a Sanscrit word derived from the root கு sound, by the upaserga ஆ and the pratyeya ம: it's synonym, அரவாரம, though undoubtedly of Sans. derivation also, is of uncertain formation, no such word, either as a simple or a compound term, existing in that language. There is indeed reason to suspect that it is purely factitious, originating in a mistake of the early Tamil lexicographers: in Sans. the terms ரவ and ஆராவ are both from the root ரு sound, and signify sound generally; a noise; with this meaning, they occur at the beginning of the 3rd line of the 6th Sect. 1st Book of the Amara-simhma, conjoined by Sand,hi thus ஆரவாரவ &c., and from the three first syllables of this adventitious compound, the Tamil word அரவாரம appears to have been formed, by incorrectly subdividing it and reading, ஆரவார-ஆவ &c.—There is a single instance of the use of this word in Sanscrit, in a book called Jánici-parinayam by a very modern author; it occurs in the following sentence உபுகதாரவாமொருதாவுபோகொவு, where it means the sound produced by a swarm of large bees, but it is universally condemned as corrupt.

IV.



ன்றறிவொமெனாதறஞ்செயகமறறது
பொனறுஙகாற
பொனறததுவிணை (௬)

Refer not virtue to another day;
Receive her now and at thy dying hour
She 'll prove thy never-dying friend.

"Another day"—by connecting the word thus translated, அனறு *that day*, with பொனறுஙகால *the time of death*, a signification some what differing from this version is given to this couplet and it is explained *defer not the practice of virtue until the day of death* &c; that is, *fulfil at once all acts of charity on which thou hast resolved, and do not leave them to be performed by others, after thy decease.* This however is not correct; அனறு must be construed absolutely, not relatively, the meaning of the Author being that which is indicated by the version I have preferred, and which may thus be less literally explained—*The chief benefits of virtue accruing after death, and the time of death being uncertain, practise virtue now, deferring it to no future day, that thou mayest be certain of enjoying the benefits so accruing.* By substituting "*receive*" for the literal meaning of செய்க *do, practise*, the personification is not interrupted.

"She'll prove thy never-dying friend"—The author having in the first verse described virtue in its largest sense, under which is included the merit resulting both from active benevolence, or charity, and from the practice of devotion, or in other words from the discharge of our duty towards our neighbour and towards our God, as the cause of temporal felicity either on earth, or in the celestial abodes to which the meritorious Soul successively transmigrates, and as, ultimately, productive of eternal felicity in the spiritual heaven, where all transmigration ends, represents it, consequently, in the second verse, as the most profitable object the human mind can pursue. This notion, the profitableness of virtue arising from it's beneficial effects, is inculcated generally throughout the chapter, and by this verse particularly; the manner in which virtue operates to produce this effect, and the nature of the profit thence derived, are explained by the commentators, in conformity with the actual intention of the author, on principles peculiar to the divine philosophy of the Hindus.

It is a dogma, common to all the schools and sects of India and one of the few in which they exactly coincide, though confessedly derived originally from the Naiyáyca, or Rationalists, that *D̦herma, the consciousness of good*

and *Ad herma, the consciousness of evil* are the causes of the transmigration of the soul; the former securing to it happiness and a higher rank in the scale of being, either on earth or in the celestial worlds, and the latter producing the contrary effect. This law of nature is in Tamil called ஊழ, which literally signifies, *old, ancient,* and பழவினை *old, or former works.* Appended to the second part of the First Book of this work, is a chapter under the former title, and in the Náladi-nánúru, one under the latter; from which and the commentaries thereon, the following extracts are taken, which will better and more authentically explain this notion than any dissertation which could be written upon it. Admitted to be true, it accounts satisfactorily for the existence of good and evil, as experienced in the world and for the effects by many ascribed to *fate* or *destiny* and by some to *chance,* and which in common language, in default of more adequate expressions, we have agreed to call *fortune* and *luck;* but, unless the doctrine of the Jainer be received, which maintains the eternity of the universe as it actually exists, it does not extend far enough, as, though it accounts for it's existence, it affords no explanation of the origin of evil.

The following extracts consist of the postscript of Parimèl-azhager to the

Second Part of the First Book

of the Cural *On Religious Virtue,* துறவறம,

of part of his introduction to the next Chapter

1st, 3rd, 6th, 7th, 9th & 10th verses of the

On Destiny, ஊழ, and of the

latter. Although this chapter

is arranged as one of those belonging to the அறபபால, or First Book, it is not properly included in it, but, as the words of the commentator imply, forms a connecting link between the subjects of this and the following Books.

இவவாறறுணிமமைமறுமைவீடெனனுமுனறனையும பயததறசிறப புடைததாய வறஙகூறிறினிப பொருளுமினபமுஙகூறுவாராயவறறினை முதறகாரணமாகிய ஊழினவலிகூறுகினறார.

ஊழ அஃதாவது - இருவினைப்பயன செயதவனைசசெனறடைதறகேதுவாயநியதி - ஊழ - பால - முறை - உணமை - தெயவம - நியதி - விதி - யெனபனவொருபொருடகிளவி.

In this manner the author has spoken of Virtue, *as regards the three states, namely Earth, Heaven, and Eternity ; he will hereafter speak on* Wealth, *and now proceeds to treat on* Pleasure *and on the primary cause of these, Destiny.*

DESTINY.

Destiny is in this wise. That which is decreed is the immediate cause of the retribution received by a person as the fruit of the good or evil deeds he hath done, and is called Destiny, Nature (natural disposition), Vicissitude, Certainty (necessity), God, (the act of God), Decree, Fate ; which several words denote but one thing.

(97)

ஆகூழாறறோனறுமசைவினமைகைபபொருள

போகூழாறறோனறுமடி

By the decreed effect of the works of former births, industry is excited and wealth accrues, and by the same, indolence prevails and wealth departs.

நுணணியநூலபலகறபினுமமறறுநதன

உணமையறிவேமிகும

Although he have acquired various and profound learning, his natural disposition will overcome his knowledge.

Note. Parimèl-azhager's paraphrase of this verse is added, as it assigns more directly than the text a cause for a fact, for which, though undoubted, it would puzzle the philosophers of Europe to account ; that is, why great scholars are often great blockheads.

பேதைப்படுக்குமூழுடையானொருவனை நுண்ணியபொருள்களையுணர்த்து
நூல்பலவற்றையுங் கற்றானாயினு மவனுக்குப் பின்னுந் தனதூழினாகிய
பேதைமையுணர்வே மிகப்படுமென்றவாறு.

If one by the effect of his former works is naturally foolish, although he may have attained to the knowledge of the subtilest subjects and have acquired various science, the folly, which is the destined result of his former acts and which always pursues him, will prevail over his knowledge. This is the meaning.

பரியினு மாகாவாம் பாலல்ல வுய்த்துச்
சொரியினும் போகா தம.

That which is not by nature theirs, no labor can obtain; and that which is, though they reject it, will not quit them.

வகுத்தான் வகுத்த வகையல்லாற் கோடி
தொகுத்தார்க்குந் துய்த்த லரிது.

Those who have accumulated millions can enjoy nothing but what the apportioner has apportioned to them.

NOTE. The word here rendered literally *apportioner* is paraphrased by Parimélazhager தெய்வம் *God* and thus explained in the comment.

ஒருயிர் செய்தவினையின் பயனை பிறிதொருயிரின்கட் செல்லாமலவ்
வுயிர்க்கே வகுத்தலின் வகுத்தானென்றார்

He calls him (God) the apportioner *from his apportioning the fruit of the deeds which a soul hath done to that very soul and to none other.*

நன்றாங்கா னல்லவாக் காண்பவ
ரன்றாங்கா லல்லற் படுவ தெவன்.

Why should those who see that good only happens in the destined season of prosperity be grieved in the season of adversity?

ஊழிற் பெருவலி யாவுள மற்றொன்று
சூழினுந் தான்முந் துறும்.

What
ticipates

is more powerful than the destined effect of former works? even thy thoughts while considering how to avoid it. it an-

The following are the introduction by one of the commentators to the 11th

Chapter 1st Book of the Náladi-nánúru, entitled பழவினை and the 1st, 4th, 7th, 8th and 10th verses.

பழவினையாவது பழமையாகியவினை. அஃதாவது முற்பிறப்பிற்செய்தவினை யிப்பிறப்பிலே வந்து பலிக்கையும் இப்பிறப்பிற்செய்தவினை மறுபிறப்பிலே வந்து பலிக்கையுமாகிய இப்படி மாறி வருகிற நல்வினை தீவினைப் பயன்படியெனவிவை யாதொருபிறப்புக்கு அப்படிப் பிறப்பிலே வினைப்பயனைகளையாதொன்றும் பலிக்கிறவிது முற்பிறப்பிற்செய்த புண்ணிய பாவங்களென்று இப்பிறப்பிலே தானொருதான தருமங்களைச் செய்கிறது செய்தபொழுதே மறுபிறப்புக்கு வைப்பாகுமென்று தானறிந்து தானனுபவிக்குமெனப்பதாம்.

Former acts, *the title of this Chapter, called, also,* That which is ancient *(Destiny), are in this wise. The influence of the works of former births on the present life and of the works of the present life on future births, and the knowledge of their effects is thus to be stated. As either good or evil, or in other words pleasure or pain, is experienced in every successive birth, he (the author) has considered in his own mind that this arises from the good or evil he did in a former birth, and that whatever acts of charity or benevolence he may perform in the present, will be compensated in a future birth.*

பல்லாவுளுய்த்துவிடினுங்குழக்கன்று
வல்லதாந்தாய்நாடிக்கோடலைத்தொல்லைப்
பழவினையுமன்னதகைத்தேதற்செய்த
கிழவனைநாடிக்கொளற்கு

As a young calf when let loose among a number of cows, naturally seeketh out and attacheth itself to it's own mother, in like manner doth the act of a former state of existence seek out and attach itself to him who hath performed it.

உறற்பாலநீக்கலுறுவர்க்குமாகா
பெறற்பாலனையவுமன்னவாமாரி

வறப்பிற் றருவாருமில்லை யதனைச்
சிறப்பிற் றணிப்பாருமில்

To avoid those things which are to happen, or to detain those which are to depart is alike impossible even to Saints; even as there is none who can give rain out of season, or prevent its falling in season.

இடும்பைகூர் நெஞ்சத்தாரெல்லாருங் காண
நெடுங்கடை நின்றுழல்வதெல்லா-மடம்பம்பூ
வன்னங் கிழிக்கு மலைகடற் றண்சேர்ப்ப
முன்னை வினையாய் விடும்

(99)

Behold all those whose bosoms are goaded by distress and who wander forlorn through the long streets, and know, O Lord of the cool shore of the billowy ocean, where the playful swans tear in pieces the water-flowers, that this proceeds from the acts of former births.

அறியாருமல்லரறிவதறிந்தும்
பழியோடு பட்டவை செய்த லி
-வலியோடி
மெய்தன்ற வுயிர்க்குங் கைகூட்டற்ற
ண்சேர்ப்ப
செய்தவினையான் வரும்

When those, who not only are not ignorant but have learned that which

they ought to know, do that which is blameable; this, O King of the cool shore of the broad ocean, where the water-lilly flings its odors to the winds, proceeds from the acts they have formerly done.

இறுகாபெருகாமுறைபிறழ்ந்துவாரா
வுறுகாலத்தூற்றாகாவாமிடத்தேயாகும்
சிறுகாலைப்பட்டபொறியுமதனா
லிறுகாலத்தென்னைபரிவு

The effect of the acts of former births doth not fall below, nor exceed its due proportion, nor doth it fail to come in its turn, neither doth it assist out of season, but where it ought to be, there it is; of what utility, therefore, is sorrow when it afflicteth thee?

In further explanation of this subject, to which I shall revert in my remarks on the final verse of this Chapter, I insert a note added by the Latin commentator to the Chapter *On Destiny*, ஊழ்.

"Non me latet vocem ஊழ், cui ego *divinorum decretorum* significationem tribuo, ab aliis usurpari pro பழவினை quod significat *opera antiquitus facta*, neque ignoro eosdem humanarum rerum vices tribuere operibus antiquitus factis, sive bonis, sive malis, pro effectuum diversitate; dicunt enim, virum probum pauperem esse, ob peccata quæ antiquitus patravit, (sive antequam nasceretur in alia generatione, uti Tamulenses stulte putant, sive postquam natus est in adolescentia vel pueritia) quæque adhuc non luit ferendo supplicium iis debitum; virum vero improbum felicem esse, ob virtutes quas antiquitus exercuit, et pro quibus, adhuc præmium iis debitum non retulit; atque, eodem modo, virum industrium ac indefesse laborantem pro divitiis acquirendis nil acquirere in pænam peccatorum veterum; virum vero omnino ineptum atque pigrum sine ullo labore divitem evadere in præmium veterum virtutum; ita ut quidquid vulgus malam fortunam, aut bonam fortunam appellat, id ipsi refundant in opera antiquitus facta. In hoc vero capitulo dictam vocem ஊழ் melius explicari et proprius significare *divina decreta*, patet, tum ex serie tota sententiarum in hoc capitulo

contentarum, tum ex illo versu speciatim—வகுத்தான் வகுத்த வகையல்லால் கோடி தொகுத்தார்க்குந் துய்த்த லரிது—in Auctor meminit operum antiquitus factorum, quo ne per somnium quidem sed solum divini statuti, quod nemo præterire potest: et quamvis detur quod opera antiquitus facta suum locum habeant in humanarum rerum vicibus, quarum causam ignoramus, cum tamen dicta opera antiquitus facta, sive bona, sive mala, hic et nunc, et non antea neque postea suum sortiri effectum, sive bonum, sive malum, non dependeat, nisi a divina voluntate, quæ statuit tempus in quo alicujus virtus præmiari, peccatum puniri debeat, cumque omnis vis operum antiquitus factorum ad *divinorum decretorum* virtuti præmium, peccato pænam statuentium irrefragabilitatem reducatur, recte voci ஊழ் *divinorum decretorum* significatio tributa est; eo vel magis, quod vox ஊழ் ex sua natura nil significat nisi *antiquum quid*, quod æque competit operibus antiquitus factis, quorum vim nunc quis experitur, ac divino statuto decernenti, ut dicta opera nunc suam vim exerceant, nam nil est divinis decretis antiquius."

This dogma, which may be considered as the governing tenet of Indian morality, necessarily involves the doctrine of the Metempsychosis; it does not indeed preclude the idea that acts of virtue or vice may be rewarded or punished within the life time of the individual performing them, but it more immediately respects the retribution to be received in the present birth for the acts of former births, or to be expected in future births for the acts of the present birth. This retribution, as appears from Parimèl-azhager's list of Synonyms, is the same as *Destiny*, விதி, and *God*, தெய்வம், both of which may be rendered by the terms employed in the preceding extract "*divina decreta*," with this reservation, that they always imply a *retributive*, never an *arbitrary* act.—To those who remember the scope of the controversy between the Jansenists and the Jesuits, though this, like other phantasies of the same kind, is fast fading from human cognizance, the following quotation will not be unpleasing: it is curious, also, as a specimen of the dexterity with which the author seizes every handle offered him, if it seem likely to become a useful instrument in the prosecution of his labors, and of the sophistical, but characteristic, ingenuity, with which he endeavours to reconcile doctrines in reality incompatible. The terms தலைவிதி *the destiny of the head*, and தலையெழுத்து *the writing of the head*, used in this extract belong properly to Mythology, which feigns, that, previously to birth, the destiny of every individual is written by Brahmà in the head of the embryo; this writing, it is supposed, is seen in the indented line which marks the sutures of the skull.—See the 27th Canto (குருபபடலம்) of the Tèmbàvan'i: the controversy here detailed between Sivàsiven, who supports the character of a Hindu Guru, and Joseph, commences with the doctrine of the Metempsychosis, from which it naturally deviates to the subject of destiny and the origin of good and evil.

(101)

TE'MBA'VAN'I.

கூறியவிதிவியுளதேதெனு றுடனிருடலவனபபுனகுறையுமவாழவும
மாறியவிதிதியுலகிலவழஙகியகாலிதிதோவழுவொகூறுய.

தேறியவிதிவிலகுகோபெனறுசிவாசிவனகேடபவிதெளிநதவாசவத
ஆறியவினைவிளமதுசசொறறுகொடியோறுமிமறைநாலுனாதாத
மீணடே

ஆதியிலாவி றுயிலாவிவினையின றிமெனஅமுலொனமலடுருவறே
பெதியிலாவானவருமெமமுயிருமபடைடபுணடபினனிறிலா
வொதியிலமெறறுயிரகளமுதலிறுளளனவெனனவுறிறுவிதாய

ச்சிறியிலாகவையுற்றுமனமுத்தறபடைப்பெய்மமுயிர்கொண்டிகளிமையேனறு

பாராமுகத்துமுதலுடலபுக்கெம்முயிர்கடோனறியகாறபரிவறநெறல்லாச
சீராமுகத்துவாழாசாயாவருயகொல்பனமுக்துசசெனறுஒன்னிற
பேராமுகத்துவயதிறைவயோனிஇயதோசிஇயதேறபிறழாசிஇ
யோராமுகத்துமுனவினைகளினறியினறுமிவவிர்தமுளதாமெனறுன

மூறபிறப்பினவிடயகமுறததவிவிதிகாரணமெனறுனமுனபாவிஇ
தமபிறப்பினையுயாநடுதானவேறுபடடவிஇயமுதுநதயவேதனைச
சோறபிறப்பினடயகாரனறிருவுளமெம்மெனவனஞனஞனசமீணடு
பிறபிறப்பினவிறறியறறுநதிருவுளமுகதாவெனறுறபிழையோவெனறுன

தெருடசெல்வமிகுகிறையோனமுட்டிலதநுமபெயமுகிற பேறகிஇய
பெயத:
பொருடசெல்வமலறிதெனனபதுரியாகக்குஞசால் பிறைப்பாக பொருவா
மாட்சி
யருடசெல்வ மசைக்களவாயாவருமைக்க கொண்டாயகலயமே
தந்தான
மருட செல்வமறமறவையுமாகிய துவறப பயமுறுமதியின மிக
கோய

சலதநெதலலாமோசவிலலியாதருகநகலலாமொசகளியாதாளியேயகு
விலதநெதலலாமோரவிவாவோகமக்கலலாமோராமுகமொசிலவியுமபலலாயக
குலதநெதலலாமபொறுதினறுததுசீறமொனறெததுறையானறினறிய
புலதநெதலலாமாருமெனிறபுறவிசிரதமானமறனஞாபுலமையிகார

காறுபடுநிறதனவனையபொருளவறகேவிழறகவனனைக்கருமமவேணடு
வேறுபடுமனுகதலமெயொருப்படுததுமிருகையாபிடிவாழவனறிக
கூறுபடுநிறதனறுமவாழததுவோழதியோருவமிறகானறி
வீறுபடுதாவலவருமிருவினையியாப்பயன்பினபிலலமெனபார

இறநதகாலா ழவி துவாய ததிறமபாவான வாழவெதனை நதெளியநாமெ
பிறநதகாலியாருல முளுமெரதிறமூ கதெரிந இகைகளை பிறபபாரினறி
யிறநதகாலியாவானமெலிலியாவாழவுற ருளுமியலபொானறனறெறு
மறநதகாலலவிவிநாளுசெயயளவொததனெறவாககுமவழயுகுமெனருன

எறறருமுணரவிறெளுயயை நதநானெலார
பெறறருழுழவிலனெயனபபுனைறபின
மாறறருநதவிவிஇம ருபபடெவாவெனறுன
றெறறருமயிரபறவனஞுசெபபிறுன
உளழுவிலனெயனவிஞூமுறிமையொர நழி
மாழுவிலியயறறீவகுநதவககாத
தாழுவிலனெயனபடெவாவினைறவனசாற றிய
கீழுவிலயிவமனறவிருமபிககெடடியால
கீடடியவிஇயலாறசெயயபபடடாசசெயுய
கொடடியவிலனவிஇகொடடமாமலால
வாடடியமனஞுசெயமவகுவதொவிவவா
றீடடியவறமறபிரணடிலாமரோா

இவவிஇயிலவெனவியமபுழுழவிலன
மெயவிஇமறையிஞுவலிளககமொககெலாச
செவவிஇயினறவருமுனறிருடடிததாயகா
ஆயவிஇயிழநதவாககுறறதொவாம.

வாசேயயுறுநருகளுபபெல்லா மிருவிவருநதுமவணணமெனறு
றாயுநாதைகொணடவிவிணதவிணயுசாநாயகொணடமுயகத
நீயெவியதிதொடுசனிதருநமெதனியாவுணரவினமனமகிழவு
செரியயாநுவனடிடடாரொதநிநுடவகுவிவிணயினவிவிரவுறமுறும
சொனனகுரவாகாலமெனநருநிநூலொராமுறபிறபபெனறு
முனனமவாரமெலமகருறறமுநியனிவிணயுமுவிவிணயெனறு
நினவிவிணயவெலலாருதவிகெயமுநதுமவெநறாமுவிவிணயுமிவவி
யனனபிறபபலவாஇறநதெயயாநதுமிறபபாலியவெயனறுன

"Although what thou hast spoken is right," yet, said Sivàsiven, "do thou, who art learned in this species of knowledge, declare, whether, if the effects of the deeds of previous births be denied, the inequality of men in this world, some being deformed and some beautiful, some happy and some miserable, be just or unjust"; then Joseph the bearer of the flowering rod, whose pleasant speech flowed from a mouth graced by kindness, again explained the scriptures of the true faith.

"He, who hath neither beginning, nor end, nor similitude, is the everlasting, sole, all-righteous God; the celestial beings and our souls, between which there is

no difference, having been created, have a beginning, but no end; irrational beings have both a beginning and an end; this being the true faith, in what state were our souls when first created, before they had been guilty of any crime?

" When our souls first entered our bodies and appeared in the world, did they resemble prosperous princes free from all misery? but though they did not and though their condition therefore, was various, was this inconsistent with the justice of the Almighty God? if it were just then, also, must the inequality of men in their present generation be immutably just, without reference to the effects of their former deeds.

The former, Siwàsiven, said—" that it was destiny which was the cause of inequality at the first generation of mankind;" " but, said Joseph," is it consistent with the mercy of the Almighty, the God of justice and mercy, to predestine such inequality" ? " It is the divine will of him who is beyond expression," rejoined the other." "Then, replied Joseph," can it be wrong to say that it is the divine will which causes the various qualities of those born in after generations?

" As the clouds pour down rain even in the thorny wilderness, so the all-wise God scattereth abundantly the vain wealth of this world even among the unworthy; but he hath given power to all, to each according to the intensity of his desire, to attain to the matchless glory of the wealth of grace: can it be then said, O thou of superior understanding! that the other kinds of wealth, which are in truth illusory, are the reward of virtue?

" Do all streams meet at one place? do all trees bear one sort of fruit? Is there one kind of production from all soils? have all one countenance? As all these are different, so differ the conditions of men, but virtue only, a species of wealth liable to no diminution, is common to men of all ranks: those eminent for wisdom, therefore, describe it as common to all and make no other distinction respecting it.

" As the wealth of the rich is necessary to the poor and as the industry of these is necessary to those, so wealth and poverty resemble the two hands, uniting the several classes of mankind; if the virtuous were always seen rejoicing in prosperity and sinners weeping in adversity, they would then deny the retribution for good and evil at the last day.

" That we might understand that the prosperity of this world is not constant and that the felicity of heaven is eternal, we know not, said Joseph, at our birth whether we are born to high rank and fortune, but, if desirous of attaining the unequalled joys of heaven, we know at our death that they will be in proportion to the works we have performed during life."

" O learned man worthy of all praise," said Sivàsiven, " as the wise assure us that unavoidable effects proceed from the deeds of former births, can it be

said that there is not an inevitable destiny"? Then Joseph, desirous to satisfy all his doubts, however difficult to clear up, answered thus;

"When the nature of that which the wise have called the effect of former acts is rightly perpended, can it, as thou hast affirmed, be considered as proceeding from a prescribed destiny? Listen sedulously to the explication of the exalted faith taught by the Lord.

"If there be a prescribed destiny it is impossible to avoid it; all crooked actions, therefore, must be considered as the fault of destiny, not the fault of the mind which it affects; all virtuous actions, also, must be referred to destiny and cannot be considered as virtues of the mind; consequently, neither virtue, nor vice can be attributed to men.

"To demonstrate that which is called the effect of former acts not to be destiny as thou thinkest it, I will declare, as it is stated in the scriptures of the true religion, what occurred, when the impartial God created mankind, to those who had forfeited their lives.

Note. Here follows an account of the fall of Adam and Eve, which concludes with the two following verses.

"As poison swallowed by the mouth spreadeth agony through all the limbs, so we, their children, are born to the evils arising from sin, by which we are afflicted in consequence of the acts of our common parents, and to the pains caused by mental confusion proceeding from an overclouded understanding; vexed by the hand of sorrow, we receive the whole fruit of their acts.

"The period of the creation of our common parents, here mentioned, the illustrious sages have called the former birth, and the acts done by them in ancient time, the evil effects of which we experience, they have called the effects of former acts; besides that which is here stated, there is no prescribed destiny, nor effects from former acts, nor, after men have been born and have died, are they liable to any future birth."

அன்று *that day, then, any time but the present.*—அறிவோம் *we will know,* the first per. plu. fu. of அறிதல்.—என்னாது *not saying,* the neg. ger. of என்னல்; the final உ suffers elision by the occurrence of the initial vowel of the following word.—அறம் *virtue;* the first case or nom. for the second or ac.—செய்க *practice;* the inf. of செய்தல் *to do,* used for the imp.—மற்று an expletive.—அது *it, that thing;* the neu. indicative pro. referring to *that most remote* from the speaker.—பொன்றும் *about to die;* the future participle neu. of பொன்றல்.—கால் *when,* lit. *in the time;* the first case being used for the seventh and governed by the preceding part.—பொன்றா *not dying;* the neg. part. of பொன்றல்.—துணை *aid, assistance;* fig. *a companion,* or *friend.*

V.

அறத்தான்வருவதேயின்பமற்றெல்லாம
புறத்தபுகழுமில (௯)

Pleasure from virtue springs; from all but this
No real pleasure e'er ensues, nor praise.

"Pleasure from virtue springs"—Under the term இன்பம, from இன் *sweet*, is included every species of gratification, mental or corporeal, which can be enjoyed in the human or any other state of existence: it is distinguished from செல்வம, used in the first verse of this Chapter, by describing the *feeling* instead of the *state* of happiness. In composition with சிறு *small*, சிற்றின்பம, the word is idiomatically used to signify the baser pleasures of the material world, and in composition with பேர *great*, பேரின்பம, the higher joys of eternity.

According to the moral theory which the Author has followed, or, at least, according to that adopted by those who have undertaken to explain his meaning, the desire of gratification, abstractedly considered, rises from what his commentator has stated to be one of the primary Tatwas, or principles of nature, under the term *Ahangaram, individual consciousness* (from the Sanscrit pronoun *aham I* and *cáram an act*), which, when in operation, may be described as the spontaneous preference of that which is beneficial and, so considered, is the basis on which the superstructure of morality is founded. The preference of virtue, therefore, is a modification of that natural benevolence, which, commencing in the love of self, thence branches forth, as from a root, so as to overshadow every external object which approaches it. This benevolence, again, is founded in that clearness of intellect, the necessary result of the *consciousness of good*, already noticed, which enables the mind to perceive that the good of all embraces it's own good and, consequently, inclines it to a preference of virtue from a conviction of it's greater profitableness. The preference of vice on the contrary, originates from that obscuration of intellect, the cause of ignorance and misconduct generally, which necessarily proceeds from *the consciousness of evil*, and which prevents the profitableness of virtue from being perceived, and directs the choice to selfish, local and temporary advantages and enjoyments only. In either case the mind acts from it's own convictions, but ruled by it's natural bias; for a sentient and reasoning being, must act from it's own free will, without which there can be no distinction of virtue and vice, and it is from the effects of that free-will, determining originally to good or evil, that *Destiny*, ஊழ், as it actually exists and influences all

existent beings, proceeds.

This doctrine, divested of some peculiar opinions, is generally the same as that which is inculcated in the great precept of Christian morality—"*all*

things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets"—in which the individual feeling with respect to right or good is expressly prescribed as the standard whereby to judge of the right or good of others: this precept, therefore, as embodied in the following couplet and explained in the comment adjoined, might without incongruity be inserted in this Chapter of Tiruval'luver.

குறள

[illegible]

[illegible]

இதனுரை

[illegible]

அறத்தான *from virtue.*—வருவதே *that which comes*; the future pron. part. neu. of வருதல் used indefinitely.—இன்பம் *is happiness, joy.*—மற்று *besides*; though thus translated this word is properly a noun, meaning *another, a different one.*—எல்லாம் *to all.*—புறத்த *things out* i. e. *of virtue*; the plu. obl. used for the dat.—புகழ் *praise.*—உம் *and*; the conj. connecting the preceding term with இன்பம் understood.—இல *there are not*; the 3rd pers. neu. plu. of the def. v. இல், governed by the conjoined noms. இன்பமும்புகழும்.

VI.

செயற்பாலதோருமறனேயொருவற்
குயற்பாலதோரும்பழி (௪)

Know that is virtue which each ought to do;
What each should shun is vice.

"That is virtue which each ought to do"—This simple definition, is both more intelligible and more correct than definitions usually are. It is not exceed-

ed in either respect by the definition of the same thing in the following verse, which is said to belong to the Bhâratam, though I have not been able to find it therein and quote it, therefore, from the *Nîti-sâram, the essence of morality*, a compilation from various works. Though distinct in their literal purport, both are essentially the same and must be admitted by all sects to be axioms in morality.

ஶ்லோகார்த்தேந ப்ரவக்ஷ்யாமி யதுக்தம் க்ரந்தகோடிபி:

பரோபகார: புண்யாய பாபாய பரபீடநம்.

I will declare in half a Stanza that which has been the theme of millions:

TO DO GOOD TO OTHERS BELONGS TO VIRTUE, TO DO EVIL TO OTHERS TO VICE.

It is necessary, however, to explain with accuracy the intention of the author, that his expressions should be more minutely examined.—The precise meaning of this couplet turns on the sense of the word பாலது which signifies both *that which is natural* and *that which is apportioned*, being derived from the root பால் *nature*, also, *a share or allotment*; the first sentence, therefore, may be literally rendered, either *virtue is that which* it is natural *for each to do*, or *that* which is alloted *for each to do*. Considered with respect to the destined effects of former deeds, ஊழ், these two meanings are equivalent, for that which is thus alloted to a being by destiny constitutes it's natural disposition; considered, however, with respect to the two particulars, which, according to the author, are included under the general idea of virtue, the former signification applies to the preference given spontaneously by the mind to natural right and the consequent exercise of benevolence and charity, and, under the latter, to the preference given from reflexion to positive right and the consequent obedience to the precepts of the Law; both significations are expressed by the English auxiliary *ought*. This distinction is observed and respected by the commentator, as he has not ventured to change the term in his paraphrase, only substituting the abstract noun for the conjugated form, that is இருத்தற்குப்பான்மை for இருத்தற்பாலது.

The doctrine of the author, as here explained, and, as generally inculcated in this chapter, respecting the origination of moral bias, and the inclination towards good and evil arising from the fatal influence described under the term ஊழ், mostly rendered *destiny*, coincides exactly with none of the various systems maintained by European writers, though there are many points in which all resemble it. On the one hand it differs, widely from the opinions of those who conceive man to be born as a mere animal without natural propensities, and, indifferent alike to good or evil, to be directed towards them solely by education or association and habit; for though authority and precept are allowed

their due share in influencing the will in the choice of either, all *power* and, consequently, all *determination* is attributed to *nature* or *destiny*, these terms

being used indifferently to describe the same thing. As it allows nothing to chance, so neither does it ascribe any thing wholly to circumstance. On the other hand, also, it differs considerably from the notions we usually attach to the terms *fate* and *predestination*; for, though the election of the will and the feelings of nature are all under the direction of an inscrutable destiny, as this takes it's origin and character from the uncontrolled acts of the individual it governs, it is not incompatible with the active exertion of free will, in all things not within its immediate scope and tendency. The term *fate*, therefore, as used in Europe and *vidhi*, as used in India, though both signifying an over-ruling and inevitable necessity, conveys to the mind of the Indian an idea so distinct in the concrete from that which the European conceives of it, that their original identity is nearly lost. The notion conveyed by the word *predestination*, or the determination of the eternal salvation or perdition of souls by divine decree, so familiar to the mind of an European, is not readily comprehended by an Indian and I have found it difficult, *therefore*, to render it intelligible to many who had long been accustomed to abstract reasoning and to whom the abstrusest points of their own philosophy presented no difficulties; there is in fact no term in Tamil or Sanscrit by which it can be correctly translated, though of course it's meaning may be expressed by a periphrasis or compound.

Though in the preceding verse the motives of moral action are in their effect designedly confounded, so that it's actuating cause appears to be individual gratification, the doctrine I have attempted to explain, is in reality, also, very different from that of some eminent writers who make self-interest the *sole* motive of moral conduct; for, as already explained, it implies the existence of two separate causes, namely, the intuitive perception and preference of that which is beneficial, and obedience to authority from rational conviction. These though speculatively, perhaps, they may be referred to a common origin, are really distinct in their operation; for man, as he actually exists, is equally the creature of nature and habit, which in him are so confounded that it is impossible, morally and physically, to distinguish the effects of one from those of the other. Menu, therefore, is practically right in subdividing the second of these causes, as he does in the following verse, the 12th of his Se-

cond Chapter (Dwitiyo'dhyayah), at the commencement of which he distinctly assigns the love of self or hope of benefit as the primary motive of all virtuous and religious action.

[illegible]

[illegible]

The Scripture, the revealed codes, approved custom, and that which is gratifying to his own self;

These four modes are declared by the learned to constitute the regular body of the law.

Still more adverse to this doctrine are the notions conveyed by the expression *moral sense and moral sentiments,* words with which certain writers have amused themselves and their readers. To maintain the existence of a *sense* or *sensible faculty,* for which there is no correspondent *sensitive organ,* would disconcert the gravity of an Indian philosopher. "Is not the knowledge of external objects" he would probably ask, "suggested to the mind by the impulse of those objects on the senses, and, though the operation of the senses is secret, are not the organs of each apparent? where then lies the physical organ of morality? If it be difficult, nay perhaps impossible, to explain how the minute atoms exhaling from the essential oils of a flower, by operating on the olfactory nerves, which constitute the organ of smell, excite in the mind the idea of perfume, wilt thou undertake to shew how the abstract being morality, by operating on the organ thou hast imagined and called the moral *sense,* can excite the idea of virtue." Were this notion indeed admitted as correct, how could the variety of moral institutions exist which prevail among mankind, all tending towards the same object and in fact effecting by various means the object towards which they tend? If, as fancied by these visionaries, there could exist a moral sense or instinct, like other senses and instincts, it's operation must be invariable; all mankind would form the same undeviating notion of right and wrong as they do of black and white, and moral action would universally be governed by rules as immutable as those that guide the bee in every region of the earth in the construction of it's comb or the swallow in the building of it's nest. But it is

not so; for though, as all mankind have the same general wants and are actuated, therefore, by the same general motives in the exercise of choice, they must in many cases necessarily prefer the same objects, yet it does not follow that in all cases they should prefer the same, and still less that they should endeavour to obtain them by the same means, or oberve the same rules in the enjoyment of them. Thus though female purity, according to the notion entertained of it by the European, may to him appear an object of undoubted preference and the preservation of it, secured by the maxims of morality and the precepts of religion, may be productive to him of gratification and happiness, it by no means follows that the miseries resulting from immorality must be the portion of the community in which a notion of it entirely dissimilar is adopted; as in the province of Malayálam, where among the superior caste of Súdras all women, with certain restrictions as to tribes, are common to all men, and where this state of things is equally productive of public order and private happiness, as the stricter institutions of Europe.

In all arguments relative to the powers and operation of mind, whether considered abstractedly, or in connection with it's material means, the endeavour to trace them to any unmixed and wholly simple principle is unsafe in speculation, if not unfounded in nature, and, consequently, unsound in philosophy. This delusive spirit of generalization, which has given "local habitation and a name" to so many insubstantial theories has

influenced the reasoning of men on morality in the east as well as the west; all Indian sects agree in referring the election and practice of virtue in part to positive precept, but some, assign the origin of both to precept only and admit no morality but what is expressly ordained, not however by human authority, as the sceptical writers of Europe maintain, but by the revealed law of God.—Mixed motives, in cases even where they are apparently the most simple, it is probable, *always* govern the decisions of the will, and the alchymy of the mind, therefore, which endeavours to reduce all it's phenomena to an empirical simplicity, is as unnatural a chimera as the alchymy of matter, the elements of the former being no more homogeneous than those of the latter.

செயற for செயல, *the doing;* the verbal of action in the nom. governing the following part.—பாலது *that which is natural* or *apportioned;* the neu. part. of பால *nature, share.*—இரும an expletive.—அறமே *is virtue;* the nom. with the emphatic ஏ governing the subst. v. understood.—ஒருவறகு *to each;* the dat. of ஒருவன *one person, each person.*—உயற, for உயல, *the departing from;* this verb is here used in the neu. form in which it usually signifies *to live*, but its primitive meaning is no doubt *to move*, the active form உயததல signifying *to put into motion, to remove;* the commentator accordingly renders it in this place by நீஙகல *to quit, depart*, and when it again occurs as a verbal noun in the 10th verse of the 11th book, by நீககுதல *to remove, depart.*— பாலது, as before.—இரும, as before.—பழி *is vice;* the construction of the four last terms is the same as of the corresponding ones in the preceding line.

The following verses have been selected for the further elucidation of the subject of this Chapter; for the future similar illustrations will be added without formal notice, unless more particular explanation should be necessary than can be given in a note.

PAZHA-MOZHI.

பல்லாருமாறறொணிலுமறநதைச
சிலநாடசிறநதவறறுறசெயக - முலைசெருககி
நைவதுபோலுநுசுபபிறுயநலலறஞ
செயவதுசெயயாதுகேள

Those men who have long neglected virtuous acts let them practise them even for a short space by means of the wealth they possess; for know, O thou whose breasts are firm and waist taper! that the virtue of benevolence acts when relations act not.

தோற றமரிதாயமககட பிறபபினா
லாற றுங துணையும அறஞசெயக - மாற றினறி
யஞசுமபிணிமூபபருங கூற றுடனியைநது
துஞசவருமேதுயககு

When born in a human form, difficult of attainment, practise virtue to the utmost of thy power; for inevitable pain, uniting with fearful disease, old age and death, approacheth to destroy thee.

அறஞசெயதவாககுமறவழிநோககித
திறநதெரிநதுசெயதகைமைறசெலவழிநனறும
புறஞசெயசசெலவமபெருகுமறஞசெயய
வலலவைநீஙகிவிடும

If when virtue is practised it be rightly considered and the nature of it fully comprehended, it will assist in the attainment of eternal felicity; wealth if preserved will increase, but by the practise of virtuous acts the opposite (sin) will be destroyed.

படடவகையாறபயலருமவருநதாமற
கடடுடைததாககருமியகலலாற
முடடுடைததாககிடைதவிரததுவீழததி
னடடாருறுதலனறு

With the wealth thou enjoyest, and without offending others, perform the acts of benevolence on which thou hast resolved completely; it is as advantageous to neglect to reap that which thou hast planted, as to sustain the loss which will result from breaking off in the midst and leaving them imperfect.

உலபபிலுலகதநிறுதினயநோககிக
குவிததடககிலலறமசெயகொளளாரைககொறுததன
மகிழததகழுஞசுனறுகுழவியைததாய
ரகிழததுபபாலபெயதுவிடல

As a mother compels a froward child that refuseth the breast to receive the milk, so do thou by severity, regardful of eternity only, excite the sacred flame in the minds of those devoid of virtue.

இனறியமையாவிருபபுடைககைப

பொன்றின்மைகண்டும்பொருள்பொருளாக்கொள்பவோ
தென்றுமவகையாற்றருசெய்கநூரஅருவிற
குன்றுவழிதடுப்பதில்

Can they, who reflect on the transitory existence of their parents, account the wealth of this world real wealth? be charitable as befitteth thy condition, for none can block up the way of a rolling mountain (i. e. cannot stay the inevitable approach of death).

(112)

மாயவந்தமுனேவகைப்பட்டநல்விவினைய
யாயவின்றிச்செய்யாதார்பினைவினையழிகிவந்தக்கா
நோபக்காலெபாழுதினறஞ்செய்வார்களோருமை
காயகளிறகறகேருவாடு

Those who without reflection have neglected the righteous deeds which, before dying, they ought to have performed, and, bethinking themselves of their future road, only when warned by sickness, then endeavour to perform them, will be as much at a loss as if seeking in vain for a stone when they see a dog (about to attack term).

கலுக்குத்தாயவினைசெபெறாஉம்பிறக

சேதுறுவெக்கதநாயினினித்தாஉநதாமெனுவ
முனையாய்நல்லறஞ்செயவாரககிரணடுமெனும
வெனபாபகவடடையெநறி.

As it confers renown in this world and in the other felicity, to those who constantly practise the virtue of benevolence, the two worlds are, as it were, two roads branching from the same point and each leading to happiness.

PRABULINGA-LI'LEI.

செய்தறகரியபாசகைதனகெயிறபெறனறலதுகொணடு
செய்தறகரியவறவகளைபலசெயதுஅரியபாகூபிறவியினை
அயதறகொருமைபெறமெய்னைறெஅழலவொறுடமபுபொறகலதநிற
பெயதறகுரியபாலகெகிறபயவமொககுமெனபாரல

The sages say, that, as milk, which from its excellence ought to be preserved in a golden vase, is lost by pouring it into a furrow of the earth, so the advantages of the human form are lost to him, who, after wandering from body to body, hath with difficulty acquired it, if he do not aspire to be relieved from the affliction of various births and attain, by its means, to unchangeable eternity by the practise of every kind of virtue however arduous.

மினபொலஙியுடமபினொடுநலவினைசெயதநியவுடமபெயதி
யினபொடமாதலாயிருபபயாதனையருகுமனமெறணனி
யனபோடறஞ்செயவியையாமலருகஙிவாளாயிருககுமவன
றனபொனமருளியிலலியெனறனறணபூமபொழிலவைததவிசினறன

The keeper of the refreshing flower-garden said—" there is none more subject to delusion than he, who, being endowed with a body, perishable as lightning, by which an imperishable body, may be obtained and he may attain to everlasting felicity; fearing to mortify that body, neglecteth the practice of righteous acts from love of it and, indulging in luxury, liveth in vain.

CHINTA'MANI.

வெறறுவரிலலாதமபூாகெசெலகிறுமவெதுணமாயபால
அறறுணகொளளாதடபபுறதஅுனபமெயலினபொலும
கூறறவனெடடதனியெகொடுநெறிக்கடசெல்லுமபொழுநி
றறுணகொளளாயகலலாலறிஙஅனறஃகிமொபொலும

Even when you proceed to a village

where none but your own connections reside, you are careful, as if you were at enmity with them; not to set your foot without the door, unless you are provided with provisions for the journey; when death bears you away and you are alone in a dreadful road, you will have made no provision for the journey, ye who are solicitous only for the well-being of the body.

[illegible]
[illegible]
[illegible]
[illegible]

As when the stalk of a water lilly is broken the fibrous threads within it are yet unbroken, thus, though thy old body be destroyed, thy sins will follow thee and, surrounding thy indestructible soul, will plunge it into the lowest and most dreadful hell and burn it in flames of unquenchable fire with torment unutterable.

[illegible]
[illegible]
[illegible]
[illegible]

If men of virtuous minds are charitable to all beings, their former acts shall inseparably accompany the soul like the shadow of a bird flying in the air, without even one being forgotten, and shall liberally afford whatever they desire, like the Cow (Cámadhénu), which yieldeth all that is required.

CA'SI-CA'NDAM.

[illegible]
[illegible]
[illegible]
[illegible]

I have both neglected to pay due honors to the sages who have studied the ancient scriptures and to guests whom I ought to have received hospitably; not reflecting, that, besides the effects of my righteous and unrighteous deeds, nothing will follow me and that nothing else is really mine; for will either the house I inhabit, or the wives I have wedded, or the children I have

begotten, or the body I animate accompany me? When dead I shall plunge into a dreadful hell and in after-births be afflicted by poverty and distress.

முயன்று மெய்வருந்தானரும்பொருளடையா மொழிந்தவப்பொருளின்றி
லைறிடா

பயின்றநற்கருமம்பொருந்துறுகருமமல்லதுபயக்குறுநகரும
மியன்றநற்றருமமல்லைதயின்பமெய்துறுவின்பமுமடியிற
றுயின்றிடாதறஞ்செய்தலல்லதுடைதாதலாற்றுடைவருகதருமம

(114)

Without great care and fatigue of body wealth cannot be acquired: without the wealth aforesaid those good acts, whence merit proceedeth, cannot be performed; and, unless such acts are performed, righteousness cannot exist; if righteousness exist not, happiness cannot be obtained; consquently without the assiduous practice of virtue there can be no happiness: with all thy power therefore follow righteousness.

BARADAM.

தருமம்வென்றியாம்பாவமெய்வலியிவைதந்தராகருவ
கருமமிதெனக்கட்டுரைத்தனர்கலைகடந்தோர
பெருமைநின்வயிற்றுணர்ந்தனம்மொழிபெற
றி

பொருவிலாய்முடிபுனைந்தரசாளுதிபோந்து

From righteousness proceedeth victory and unrighteousness destroyeth the strength of the body; those, who have overleaped the bounds of science, have unanimously declared this to be their effect, and their words we perceive are exemplified in thee, O Prince! (Derma-rájen) for returning from exile thou reignest, O thou who hast no equal! over crowned Kings.

STANZAS BY SIDAMBALA PANDÁRAM.

அறத்தின்மிக்கதோராக்கமுமில்லையான
மறக்கொணாமறந்திடின்மண்ணின்மே
லிறத்தலேயுமிகழ்ச்சிகேடுதியுஞ்
சிறக்கொணாத்துயரமுந்தோன்றுமால்

கருணைகடலருளுழகாசிவிக்குவெவ்வுயிர்களுமேலாந்தகரிலசேர்நிமை
மருங்கறஞ்செய்யீறறமுதலாயமாசுகணமனத்தினமருவாரையி
னெருங்கறமாமெனச்சான்றோருமொழிபெறுமிகவெளிப்பருவத்தலேவினச
சுருங்கறநோக்குவாக்கார்வாரமாயத்தோனருமவர்நித்துயநலாறுமால்

எனறுரைக்குமிவியிலியாமயைபிலவுடலென
றுனனுநாமருமாறறுவமெனவிலையாறு
னிறவியபொழுதாவதேமாடியறநிடலாககுப
பொனறுங்காறறுவளியாயவாதமமேமாடுமபோமால
உயாருலதிவிலுமிதகவாாயினுமறததை
யியலுறசசெயாரிழிநதவரியாவாாயினுநாழ
மயலறசசெயினமாணபுடைக்குலததினாவாதரு
செயலிலுமிழிபுயரவிருதறகருளுசேறிவார
நலலறமொனறுணனினாதேயவரகாவியாவு
மலலையாலவருமேபோதுசீருமழிவமா
கிலலறமேலறமாகுமினனடிறபொருளினமம
வெலலுமநீடுயமைநிருமேவிதனவேறுணடோ

As there is nothing more profitable than virtue, the practice of it must not be neglected; for from the neglect of it proceedeth in this world infamy, misfortune and death, and inevitable misery will follow hereafter.

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If one neither permitteth his mind to

be defiled by the wicked deeds which originate from the propensity to evil, by which all souls existent in the earth surrounded by the dark ocean are afflicted, nor by outrageous anger, destructive of respect, nor by any other stain, the sages have decided that this is real virtue; to those who regard any virtue more contracted than this, ostentation only will be attributed, for in it there is no purity.

To those, who deeming this body as instable as a bubble in the water, do not defer to a future time the practice of virtue, but perform it with delight while yet firm in health, virtue shall assist them in the hour of death and accompany them when they depart.

Though born in the greatest tribe they are mean if they are not exemplary in the practice of virtue, and they are equal to the greatest, of whatever tribe they are, who by the practice of virtue divest themselves of their natural meanness; these by their deeds will rise to renown and heaven, those sink to infamy and hell.

By beneficence only the Gods attained to all good, by the contrary wealth and pleasure perish; of the two species, domestic virtue produceth wealth and pleasure, and religious virtue final beatitude far exceeding both:—is there any thing that exceedeth this?

A STANZA.

ஒரனமினறிச்செயத்தகவத்தவமுமனறு
யெஞானமில்தருமமதருமமனறே
அனறிதருணஞானமிலாத்தவமெசெயதல

அறுக்கறவி றதவு புதஇமாகும் ளறும
மாளமு றுஞரளா:ம் லொநதகுமயிக்க
ம றுவளாமயணியாகவிருக்குமென று
மொனமுறுநதவமுனிவாமுன்னாநதோன
மூய றசிபுடவகணைட றிநதமுறைறமையாமே

Devotion performed without knowledge is not devotion; a virtuous act void of reason and reflection is not virtue; therefore, devotion performed without the clearness of knowledge is like washing in unclean water, and virtue not guided by well measured reason is a jewel with a flaw; thus they say, the wise of old, whose devotion consisted in silent contemplation, and they have established it as an important rule to be known by all.

A STANZA.

விளமணிவி றகைமயினனமுடிசாறகளை
விகைமணியிபுவெணமுடியவா இ
நணவமபெபதான ரு செகநதமே
விளமுமைறவெணடாநனமுமைறவெணடும

The lustre of the eye, as instantaneously as a flash of lightning, darts it's sparkling beauty and is gone; the most requisite qualification think not to be beauty; shining qualities are not requisite, good qualities are.

TRIPLETS.

துஙகுளவி ஞயங்ளிவளபபாதருககா
சஙகளதநருமமுடைமைதமேத்
யிஙகளமவெறுயிவிம
ஆமமுளநிறுமறவொறுவளா
நமமுளாதயஙுமஅவெயிவளயா
நமமுளவெராயநடை

பாரவணாெயலலாாகருடைமையருபெப
ெயரவினரநீராயிசஇயுருவாய
ஆரவிவிமுநதமறம

*The proud vainly think within themselves
that strict and equal virtue is
their's alone and is found no where else ;*

*But say not that virtue rests only with yourselves,
nor believe that it is the
peculiar attribute of any, for she walks with an equal pace among us all :
It is the coparcenary possession of all within the bounds of the earth,
that pearl of the clearest and most beautiful water and the exactest shape,
that high-priced pearl virtue.*

COUPLETS.

நனைமயறிவிலறிவுமகநனைமயிற

றனமையைததனமை தரும - எது -
அறிவினறு நனமையுநனமையினறு
மைெகாடுககும - எறு

மறிவுமாகத தனமையைத தன

வய்ராம வயிராந நூலகஙின்டோநாநனைறக

கயிர ற றநல்டுல்ாரகடகாயபு - எ.று -

வயிராம வயிராதனைத நூலகரு

வநுடுபாலகுறறயிலலாநநலடுலாா நன

ைறககாதநல - எறு

நன றிகொனதியசெய்யினை றியுநிறகாதே

நன றுவிலபெ றகமபு - எறு -

நன றி தெடுகையில் ஃ தடையத தீமைசெயதா லவவலகப பெறற நன றி கில்லா தாயிவன று செயதா லவவலகப பெறற நன றி யெபபொழுது விலபெறுமென றுநமபுக - எறு

பாவததினனுமனசெகலுககமு றின-

பாவததினடுபாறததைபபார - வறு -

பாவஞ செயயதுடஙகுகின ற பொழுதில்லைதசெயயாமலிறகின றதி ருணமவனுககமாணபாவவிணயினபோறததைககொணபாய - எறு

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பாரமெவு

மாந்தாபலமுறையினமீ னயடிடிலுங

தாரமெவறமுனைறம - எறு -

இவவுலகி னொருவகைய
மனிதாபலபல முறைபபடடுநிறதலாயிருபபா
ராயினும
புகழுமவா னுலகடையுமறமுளளறமே - எறு

From knowledge proceedeth goodness, from goodness knowledge; thus kind produceth kind.

As the diamond polisheth the diamond, so do the unblemished virtuous promote goodness in others.

If evil be done that good may ensue, that good is not stable; good is maintained by goodness.

If thou have the fortitude to stop in the path of vice and to forsake it; know this to be the greatest virtue of thy nature.

Although men, addicted to the ways of this world, follow various institutions, inward virtue only is the virtue that exalteth to the stars.

இல்லறம

ON DOMESTIC VIRTUE.

CHAP. V.

இல்வாழ்க்கை On domestic life.

* இல், lit. *a house*, signifies here the *domestic state*, and வாழ்தல் *to live*, not merely *to exist*, but to *enjoy life, to prosper, to flourish*: the direct meaning of இல்வாழ்க்கை, therefore, is *the enjoyment of domestic life*, but it is generally used in this Chapter for the *duties of domestic life;* true enjoyment in any state consisting in the correct discharge of the duties of it.



I.

இல்வாழ்வானென்பானியல்புடையமூவர்க்கு
நல்லாற்றினின்றதுணை (க)

He for domestic duties is esteemed,
Who, firm in virtue's path, the virtuous aids
In life's three orders found.

" Domestic duties"—The commentators, agreeing that the foregoing Chapter applies to both the species of virtue of which the Author treats, consider this as the first of the First Part of the First Book, and all that precede it as in-

troductory.

"Three orders"—There are *four* orders of life; as the man engaged in domestic duties belongs to the second, the other three only are here mentioned. Parimèl-azhager thus explains these three orders and states the duties of the house-holder with respect to them:—இயல்புடைய மூவராவார் ஆசிரியனிடத்து நின்று ஓதுதலும் விரதங்காத்தலுமாகிய பிரமசரிய ஒழுக்கத்தானும் இல்லை விட்டு வனத்தின்கட் சென்று மனையாளை வழிபடத் தவஞ்செய்யும் ஒழுக்கத்தானும் முற்றத்துறந்த ஒழுக்கத்தானுமெனவிவர் - இவருள் முன்னையிரு

வரையும் பிறமதம் மேற்கொண்டு கூறினார். அவரவர் ஒழுக்கநெறிக்கண் முடியச் செல்லுமளவும் செல்கின்றுழிப் பசி நோய் குளிர் முதலியவற்றானிடையூறு வாராமல் உண்டியும் மருந்தும் உறையுளும் உதவி அவ்வநெறிக்கண் வழுவாமற் செலுத்துதலான் நல்லாற்றின் நின்ற துணையென்றார்—*The three persons here alluded to are—he who follows the rule of a Brahmachári, devoutly performing his duties and studying in the presence of his preceptor;—he who, quitting his house, and repairing to the forest, follows the rule of austere devotion assisted by his wife;—and he who follows the rule of mendicity. Of these he mentions the two former from deference to the opinions of others. As the house-holder prevents hunger, pain and cold from interrupting the progress of those who have entered the paths of these orders, until their career is completed, and as he causes them to proceed without swerving from these paths, by assisting them with food, medicine and lodging, the Author calls him—*AN AID STANDING IN THE PATH OF VIRTUE.

The four orders of human life are founded on the ordinances of the Smrītis, but, to accommodate them to the exigencies of the present age, many primitive practices have been abrogated and those alterations, which, without express enactment, time ever effects in similar institutions, have tended still farther to

modify them. Though confounded by some European writers with the mysteries of ancient paganism, with the Mythraic and Eleusinian rites and the worship of Osiris and Isis, to which in truth they bear no relation whatever, these institutions partake as much of a civil as a religious character and are governed by rules, not framed by any individual or distinct society, but prescribed by codes, believed to have emanated from the Deity himself and to have been revealed for the guidance of mankind universally. Among the Hindus they constitute the basis of practical morality and the Author has, accordingly, devoted the whole of his First Book to the two principal, illustrating their respective virtues and duties and occasionally adverting, as in this verse, to the others. Although, therefore, the two last orders have been particularly noticed in the remarks on a previous chapter, I shall, at the risk of some repetition, here take a concise review of the whole, quoting the original Smrĭtis as my authority for the variations which will be noticed between the ancient and existing law respecting them.

As introductory to the subject, it is necessary to notice the *A'chárah*, ஆசாரஃ, or general rites, ordained by the writings considered by the Hindus pre-eminently *sacred*, on which the primitive and, among the better informed, the practical religion of India is founded. Among these the thousand ceremonies to a thousand deities invented of old by the Pauránicas, the reveries of the philosophical schools, and the various superstitious practices, derived from the Tantras and A'gamas, or introduced by the founders of the modern sects, are of course not included: of the Pauránica and Tántrica A'chárah, the reader will find an ample explanation in the Nirnaya-sindhu

and the Cála-*mad*haviyam; works easy of access, to which, therefore, he is referred.—These rites, derived in part from the `*Srutih*, ஶ்ருதிஃ, or Véda, *the Scriptures*, believed to have been revealed directly by God himself, and in part from the *Smrĭtih*, ஸ்ம்ருதிஃ, *the Law*, revealed indirectly through the primitive sages, in whose institutes it is embodied, are denominated respectively `*Srautam*, ஶ்ரௌதம், and *Smártam*, ஸ்மார்த்தம். Each rite has its appropriate ritual, consisting of prayers, hymns and portions of the Véda chaunted or recited; the principal difference in this respect being that the service is considerably longer and more varied in the `Srauta than in the Smárta ceremonies.

The Srauta rites are not numerous; those ordained by the Scriptures consisting principally of the following.—A'D,HA'NAM, ஆதானம், from the root தா d,hà, which with the inseparable preposition ஆ means *to place, establish*; the consecration of a portion of the fire lighted during the marriage ceremony for the celebration of the several Srauta rites. This should be done by the Grihast,ha on entering that order, and repeated as often as the fire then lighted, which ought to be carefully preserved, may be extinguished: in the former case it is called *Apurvád,hánam*, in the latter *Vich,hinád,hánam*. The rite consists in placing the fire, while prayers and holy texts are pronounced, in a circular form to the west of an oblong space of earth raised a few inches from the floor, and forming a kind of altar on which are disposed the pots and other materials used in the oblations. When these are offered, a portion of this fire is arranged in a semicircular form to the south and another to the east: these are called jointly *Trétágni*, த்ரேதாக்நி, *the three fires*, but according to some authorities the first should be so divided as to make *five fires*, on the whole, which are then denominated *Panchágnih*, பஞ்சாக்நி. The dimensions of these fires and the altar are precisely stated in the Sútras, or collection of rules for ceremonial observances, but the several schools to which these belong differ much with respect to them.—AGNIHO'TRAM, அக்நிஹோத்ரம், from அக்நி *fire* and ஹோத்ரம் *an offering*, an oblation in fire of raw rice and milk, offered twice a day, in the morning and the evening. It is of two kinds *Nityàgnihótram* and *Cámyàgnihótram*, or perpetual and voluntary; the latter is performed to obtain some object and the offerings are various, being rice-water when made to acquire land &c. This rite, the Aupásanam and the initial ceremonies of the Vaishva-dévam and Srádd,ham, and, generally, all oblations of inanimate substances in fire are designated by the common term *Hómam*, ஹோமம், from the root ஹு *offer*.

The preceding are daily rites; those hereafter enumerated periodical.—DARSA-PU'RNA-MA'SAU, தர்சபூர்ணமாஸௌ (this compound is an instance of what the Sanscrit Grammarians call Virod,hi-lacshana, like *lucus a non lucendo*, being composed of தர்ச *seen*, a term denoting the day of the moon's change when actually it is *not seen*, பூர்ண *full*, and மாஸ *the moon*); oblations offered on the first day after the new and full moon, consisting, in the former case, of a

rice or barley cake in the form of a tortoise to Agni, *fire*, and of milk and curds to Indra, *the firmament*, and, in the latter case, of similar cakes to Agni and Sóma, *the moon*, and clarified butter to Brahmà under the title of Prajàpati, *the progenitor*. This rite is preceded by a fast on the evening of the new and full moon, wild roots, seeds and similar productions being permitted to be eaten during the night.—NIRU'D,HA-PAS'U-BAND,HAH, 𑌨𑌿𑌰𑍂𑌢𑌪𑌶𑍁𑌬𑌨𑍍𑌧𑌃, the annual burnt offering to Indra and Agni; this rite forms part of the Sóma sacrifices and, as performed by the Smárta and Vaish'nava sects, the animal is actually killed and eaten; by the Mád,hwa, sect a figure of wheat is formed which is substituted for the living victim.—SÓMA-YEJNYAH, 𑌸𑍋𑌮𑌯𑌜𑍍𑌞𑌃, from 𑌸𑍋𑌮𑌃 *the moon* and 𑌯𑌜𑍍𑌞𑌃 *a sacrifice*, because the drinking of the *Sóma-rasah*, 𑌸𑍋𑌮𑌰𑌸𑌃, *or juice of the moon-plant*, forms one of the principal ceremonies; these are solemn sacrifices or burnt offerings seven in number. As one ought to be performed by every householder once in a year they may be called *indispensable* sacrifices; if, however, either the *Agnish'tomah*, 𑌅𑌗𑍍𑌨𑌿𑌷𑍍𑌟𑍋𑌮𑌃, or *Atirátrah*, 𑌅𑌤𑌿𑌰𑌾𑌤𑍍𑌰𑌃, be offered once in a generation the law is considered to be fulfilled.

All the foregoing ceremonies ought to be performed by all house-holders of the three higher castes, and, if omitted for three generations, a *Práyaschittam*, ப்ராயஶ்சித்தஂ, or expiation becomes necessary to prevent, not an absolute excommunication, but a degradation in rank. In fact, however, in southern India at least, these rites are never performed except by Bráhmans, and by them so far only as to keep within the letter of the law, being frequently entirely omitted for two generations together and performed in the third, or even for three and an expiation made in the fourth. Unless the hearth be consecrated by the A'd,hána rites none of the 'Srauta ceremonies can be performed; if this have been done, the Agnihótram principally and Dar'sa-púrn'amásau ought to be strictly observed, the others are less incumbent; if all have been neglected, an expiation must be made, either by the party himself, or by his son, or other representative, previously to the offering of the first Sráddham to his memory.—The SATRA-YEJNYAH ஸத்ரயஜ்ஞஃ (the first member of the compound derived from the root ஸத் signifies *that which endures long or becomes protracted*); solemn sacrifices or burnt offerings, which, as the performance of them depends on the will of the offerer, may be termed *optional*. They are numerous, exceeding a hundred, and differ from the Sóma-yejnah by being performed, not by one person, but by many, and the drinking of the juice of the moon-plant continuing for several days, instead of being confined to one. In both descriptions of Yejnya goats and sheep are the victims; but in the *royal sacrifices*, peculiar to the Cshatriya caste, as the *As'wa-méd,hah*, அஶ்வமேதஃ *the sacrifice of a horse*, various animals were offered.—SWA'D,HYA'YAH, ஸ்வாத்யாயஃ, from ஸ்வ *himself* and அத்யா *establish*; the rite consists

in the study of the Véda, and should be performed with reverential awe, the body being in a state of perfect purity, and the mind, abstracted from all extraneous objects, confined to the act in which it is employed. As it is prescribed by the 'Sruti, while the rules for conducting it are laid down in the Smríti, is considered both a 'Srauta and Smárta ceremony.

Under the term Smártam are comprehended all usages prescribed or allowed by Law; those enjoined for general observance and which partake of a religious character are here noticed. The following, which with one exception are *daily rites*, are stated in the order in which they ought to be performed.—*Upanayánam*, ഉപനയനം, from ഉപ *near* and നയനം *causing to approach*; the reception or initiation of youth by investing them with the *Yejnyopavìtam*, യജ്ഞോപവീതം, or sacrificial thread and communicating to them the *Gáyatrì*, ഗായത്രി, or most holy text of the Védam, inculcating in short but expressive terms the unity of the Godhead. This ceremony is considered as procuring for the object of it a second birth, the *Gáyatri* personified becoming his *spiritual Mother* and his instructor, ഗുരു, his *spiritual Father*. Hence the three superior casts, who are entitled to wear the sacrificial cord are jointly called *Dwijah*, ദ്വിജഃ, *twice-born*, though this term is now generally confined to the Bráhmans. The phrase *second birth*, according to the Smritis, applies to the commencement of knowledge in the soul, as *natural birth* does to the commencement of distinct life in the body; this proceeds from revelation, with which the newly initiated Brahmachári first becomes acquainted on the communication of the sacred text. The Upanayana ceremonies, which commence by the anointment of the head and the ablution of the whole body by immersion in water, greatly resemble the rite of baptism, as anciently practiced by the nations both of Europe and Asia, which was confined to adults, who were thought to have thereby attained to a state of regeneration.—Sandhyá-vandanam, സന്ധ്യാവന്ദനം, from സന്ധ്യാ a title common to three deities, namely Gáyatrì, Savitrì and Saraswatì, which, though all in the feminine gender, according to the Smárta tenets, are only different names of the sun at different periods of the day, and വന്ദനം *worship, adoration*. The Sandhyà rites, which like all others are preceded by ablution, are performed daily at the three Sandhi, or sunrise, noon, and sunset, and consist of three parts; namely, the offering of the *Arghyam*, അൎഘ്യം, a libation of water poured from both hands united; *Jepah*, ജപഃ prayer, during which the Gáyatrì is frequently repeated; and *Upasthánam*, ഉപസ്ഥാനം, adoration, accompanied by the repetition of sacred texts, offered in an upright posture, in the morning towards the east, at noon towards the north, and in the evening towards the west. The Smárta sect performs these rites in honor of the sun as the most appro-

priate prototype of that being who is the sole source of light and life; the Saiva and Vaishn'ava sects, to Siva and Vishn'u in the sun: the difference is immaterial, the intent the same.—*Samida'd,ha'nam*, ஸமிதாதாநம்; the daily offering of a billet of wood in fire in the morning and evening.—*Vivâhah*, விவாஹ꞉, marriage; the initiatory rite of the domestic state, of which the succeeding Chapter more particularly treats. One of the principal ceremonies is the lighting and consecration of the fire called from the following rite *Aupâsanâgnih*, ஔபாஸநாக்நி꞉, with which, agreeably to most authorities, the several Smárta rites only ought to be performed, but which, according to Cáttyáyana, who differs in many points from the rest, should be used for all domestic purposes.—*Aupa'sanam*, ஔபாஸநம், a derivative from உப *near*, and ஆஸநம், *being, remaining*, signifying *attendance, service*; oblations of raw rice offered morning and evening in the domestic fire after the conclusion of the Agnihótram, when this rite is performed.—*Terpanam*, தர்ப்பணம் from த்ருப் *to fill*, literally *that which satisfieth*; daily libations of water poured from the right hand to the deities, to the primitive sages and to ancestors, offered in the morning or midday after the Sand,hyà has been performed.—*Vaiswa-de'vam*, வைஸ்வதேவம், a derivative from விஸ்வ *universal*, and தேவம் *God*; this rite consists of two parts, namely, daily oblations, at the time of the regular meals, at noon and in the evening, of dressed food and clarified butter to the household Gods, the number and names of whom differ in different authorities, and of similar offerings to spirits; the latter is called *B,húta-balih*, பூதபலி꞉.—*A'tit,hyam*, ஆதித்யம், a derivation from அதிதி꞉ *a stranger guest*, either from the root அத arrive, or from the privative அ and திதி꞉ *a lunar day*: the hospitable reception and entertainment in conformity with certain prescribed rules, of a stranger, or temporary sojourner, who should not remain an entire day of the moon. The house-holder, should seek a guest of this description, in addition to any others that may be invited, to partake of the principal meal of each day.

The periodical rites originating in the Smritis are as follows.—*Sráddham*, ஶ்ராத்தம், from a compound root formed by affixing the particle ஶ்ரத், having no separate meaning, to தா, which then signifies *to reverence profoundly, worship zealously*; this term is applicable to any solemn festival, conducted according to the ordinances of the law with prayer and the repetition of holy texts, whether given to obtain some benefit, or in celebration of some periodical phenomenon, as the change of the moon, the entrance of the sun into a sign &c. In its special meaning, however, it is confined to the daily, monthly, or yearly ceremony, in honor of all the deities, and in commemoration of the patriarchs of mankind and the immediate ancestors of the offerer; which constitutes one of the principal characteristics of the worship of the several sects who derive their tenets from the Védas, and observe the ordinances of the Smri-

tis; which, it is probable, gave rise to the funeral games of ancient Greece and the commemoration of the dead in the periodical Necysian, or Nemésian festival; which was the origin of the worship of the Manes and Penates among the Romans; and which at present forms one of the most remarkable institutions of China. The rite consists in a feast, to which not more than two guests can be invited on account of the deities, but any unequal number on account of ancestors, though the number is customarily confined to one for each, preceded by an oblation in fire and concluded by the *Pin'da-dánam*, பிண்டதானம், or offering of a ball of dressed food mixed with clarified butter to the Manes. The daily and monthly `Sráddham are now seldom offered; but the annual rite is scrupulously observed by the higher castes and very generally, also, by the `Súdra tribes, and is invariably performed on the day on which the last ancestor of the family deceased.—*Sthálípácah*, ஸ்தாலீபாகஃ, this rite resembles the Dar`sa-purn'a-másau, the offering only differing; it is introduced by a fast on the days of the new and full moon and concluded on the following by an oblation in fire of boiled rice prepared in a *small pot*, ஸ்தாலீ, in the Aupásana fire. As the `Srauta rites take their origin from the consecration of the domestic hearth, so do the Smárta from the celebration of marriage: none of either description in which an oblation is offered, except that to the domestic Gods and that which commences the `Sráddham, can be

performed unless the wife be present and assisting; during her absence they are intermitted and an expiation is made on her return, and on her death they cease altogether, until revived by another marriage. After the celebration of the initiatory ceremony, all the rest ought to be strictly observed, a slight expiation being required for their intermission for a single day, and, if neglected for two months, one more severe; but, notwithstanding the injunction of the law in this respect, the whole of these rites are often neglected with the exception of the annual `Sráddham, previously to which, a general expiation is made for the omission of the rest.—All the Smárta rites may be performed by `Súdras, but it must be either without the repetition of any prayer or text, or with prayers and texts from the Puránams.

In enumerating these rites I have followed the prevalent authorities; in practice great difference will be found to exist with respect to each of them, occasioned by the varying tenets of the six schools by which the rites of the Sruti and Smriti are taught. Thus, according to five of these schools, the Sandhyâvandanam should commence so as to finish by sun-rise and the other ceremonies, the Agnihótram and Aupásanam, should then proceed; but Cáttyáyana, the Sútracára, or founder of the other school, teaches that the latter should take place in the middle of the former rite, part of the ceremonies being performed before the oblations are offered and part afterwards. The Smritis, also, not infrequently vary in describing the same thing; an instance of this is afforded by the enumeration of the *six acts*, ஷட்கர்மாணி, in which all the daily rites

whether 'Srautam or Smártam are included, as stated in the following texts. In the first of these verses, which is cited from the ancient text-book of Gautama, no prayers, except those of the Sand,hyà, are noticed, nor is any mention made of *the worship of the Gods*, by whom are meant 'Siva, Vish'nu and their several incarnations; in the latter, from the Parásasmriti, revealed for the guidance of the Cali-yuga, these are distinctly stated to be included in these six indispensible observances.

𑌸𑍍𑌨𑌾𑌨𑌂 𑌸𑌂𑌧𑍍𑌯𑌾 𑌜𑌪𑍋 𑌹𑍋𑌮𑌃 𑌸𑍍𑌵𑌾𑌧𑍍𑌯𑌾𑌯𑌃 𑌪𑌿𑌤𑍃𑌤𑌰𑍍𑌪𑌣𑌂
𑌆𑌤𑌿𑌥𑍍𑌯𑌂 𑌵𑍈𑌶𑍍𑌵𑌦𑍇𑌵𑌂 𑌚 𑌷𑌟𑍍 𑌕𑌰𑍍𑌮𑌾𑌣𑌿 𑌦𑌿𑌨𑍇 𑌦𑌿𑌨𑍇

Bathing, prayer and the other ceremonies of Sand,hyà, oblations in fire, libations to the manes, the hospitable reception of guests, and the offering to the house-hold Gods; perform daily these six acts.

𑌸𑌂𑌧𑍍𑌯𑌾 𑌸𑍍𑌨𑌾𑌨𑌂 𑌜𑌪𑍋 𑌹𑍋𑌮𑌃 𑌦𑍇𑌵𑌤𑌾𑌨𑌾𑌂 𑌚 𑌪𑍂𑌜𑌨𑌂
𑌆𑌤𑌿𑌥𑍍𑌯𑌂 𑌵𑍈𑌶𑍍𑌵𑌦𑍇𑌵𑌂 𑌚 𑌷𑌟𑍍 𑌕𑌰𑍍𑌮𑌾𑌣𑌿 𑌦𑌿𑌨𑍇 𑌦𑌿𑌨𑍇

Bathing and other rites of the Sand,hyà, prayers, oblations, the worship of the Gods, the hospitable reception of guests, the offering to the house-hold Gods, perform daily these six acts.

The order of Brahmachári, ப்ரஹ்மசாரியாச்ரமம், commences with the performance of the Upanayana rites, when the young student is invested with the sacrificial cord and is required to perform the Sand,hyávandanam, the Samidád,hánam and the Swád,hyáyah. Of this order there are two distinctions.—First the *Naish't,hicah*, நைஷ்டிகம், or *perpetual Bachelor*, who continues such the whole of his life, or passes from it direct, without entering the second, to the third or fourth orders.—Secondly *Brahmachárì*, ப்ரஹ்மசாரீ, *simple Batchelor*, who marries and enters into the second order when the term of his studentship is completed: his whole occupation ought to be the study of the Scripture and the Law in particular, and of science in general, and a strict observance of celebacy is his undispensible duty. The first of these distinctions is abrogated in thepresent age; but it is still lawful to pass direct from the first to the last order, and this in particular is the practice of the principal Gurus, or chief Pontiffs of the Smárta sect, their founder, Sancaráchárya, having proceeded a Brahmachári at the early age of seven years and a Sanyási at eight. As in fact the first and the last of the four great castes only, the Bráhmans and the 'Súdras, are at present recognized in Southern India, the Cshatriyas and Vaisyas, if they ever did exist in these countries, being now extinct, though there are still some tribes who claim the second title, the order of Brahmachári is virtually confined to the Bráhmans. Among them, also, the strict rule, that the Brahmachári *shall study in the presence of his teacher*, that is shall reside in his house and, like an apprentice with us, per-

form all appropriate services, is scarcely ever observed and this order, therefore, though not formally abrogated may be considered obsolete. It will be observed that Parimèl-azhager seems to consider this as well as the third order as abrogated, as in the preceding extract from his commentary he ascribes the mention of them by the Author to deference for opinion.

THE ORDER OF GRIHAST,HAH, க்ருஹஸ்தாஶ்ரமீ, commences on the marriage of the party and his establishment as the head of a family, and like the former has a two-fold division.—First the *Yáyávaraca,* யாயாவரக:, who performs the Aupásana and other Smárta rites generally, but not the 'Srauta oblations or sacrifices, the Agnihótram, Yejnas &c.; such a householder has no fixed means of livelihood, but supports his family by receiving alms, gleaning and similar means. There are four distinctions, namely the *Dwádas'ahicah,* த்வாதஶாஹிக:, the *Shad'ahicah,* ஷடாஹிக:, the *Tryahicah,* த்ர்யஹிக:, and the *Ashwastanicah,* அஶ்வஸ்தனிக:, who differ from each other in gathering supplies for *twelve, six, three days* and *one day* only; the last term may be rendered *he takes no care for the morrow.* With the exception of the first, which is confined to Bráhmans, or to religious persons of other castes who are permitted to marry, these are now abrogated.—Secondly the *'Sálinah,* ஶாலீந:, the substantial house-holder common to all castes, of whom the present Chapter especially treats and to whom the remainder of this work, as far as translated, generally applies. He ought to perform all the 'Srauta and Smárta ceremonies, but above all hospitality both to strangers and friends and charity towards all men in need are his special duties: in the following extract from the commentary of Vijnyánéswara on the code of Yájnyavalcya the character of the 'Sálinah is concisely described.

ஷட்கர்மயுக்த: ஶ்ரெஷ்டோ வஹு த்விபத் சதுஷ்பாத் ஸமா

யுக்த: யாம் யாந்யாதிமான் லொகாநு வ்ருத்தி: ஶாலீந:

He is a 'Sálinah *who performs the shat'carma (six rites,* namely, *offering sacrifices or causing them to be offered, reading and teaching the scriptures, making presents and receiving them), who possesses slaves, and four footed animals, who has a house, a town, wealth and store of grain, and who follows the customs of the world.*

THE ORDER OF VÁNAPRAST,HAH, வாநப்ரஸ்தாஶ்ரமீ, was likewise of two descriptions.—First, the *Ságnih,* ஸாக்நி:, *with a fire,* who retiring with his wife, continued to perform all the rites, Agnihótra, Aupásana, &c. like the 'Sálina Grihast,hah, except the 'Srauta sacrifices, the Sóma-yejna, Satra-yejna &c.—Secondly, the *Niragnih,* நிரக்நி:, *without a fire,* one who retired alone, his wife being dead or remaining in the family residence with her children, and performed neither the oblations to fire nor any other of the 'Srauta or Smárta rites, except the Sand,hyà.

The order of Sanyási, [illegible]; of this four distinctions are noticed.—First, *Cútichacah*, [illegible], who dwells in his own town and eats in the houses of his relations.—Secondly, *Bahúdacah*, [illegible]; who dwells in a town to which he does not belong and collects his food from house to house.—Thirdly, *Hamsah*, [illegible], who, also, collects his food from many, but never sojourns longer than three days in one place. These retain the lock on the crown and the sacrificial cord and carry a *triple staff* *(tridandam)*.—Fourthly, *Paramahamsah*, [illegible], who wanders from place to place like the preceding, but has the lock of his crown shorn, does not wear the sacrificial cord, bears a *single staff (écadandam)*, and performs no rites whatever, religious or civil, not even repeating the Gáyatrí.

The following texts state the abrogation in the Cali-yuga of the Naish't'hica Brahmachárýah, the order of Vánaprast'hah and various practices permitted and even enjoined to the Grïhast'hah in former ages. The first occurs in various commentaries, the work itself like the Brïhan-mánavam and other text books, to the title of which the epithet *brïhat great* is prefixed, not being extant.

BRÏHAN-NA'RADI'YA.

[illegible]

ஐஜாநயஜ்ஜாநகஞ்யாமெவஜ்ராநாஜாஜ்ந்ஷீண்ச

Voluntarily voyaging by sea, the carrying of an earthen water-pot when a house holder;

And the marriage of twice-born men (Bráhmans, Cshatriyas, and Vaisyas) with virgins of a different caste;

The raising up seed by the brother of a deceased husband, and the killing of a cow to treat distinguished guests;

The offering flesh in the ceremonies to ancestors, also, the order of Vánaprest,ha,

And the giving of virgins, who have before been given in marriage, to another husband;

(128)

Continuing in the order of Brahmachári for a protracted period, the sacrifice

The

of men and of horses,

going the great road northwards,

until death ensues, by way of penance,

the sacrifice called Gómédha (in which a cow was the victim);
These laws the learned say are abrogated in the Caliyuga.

NOTE. The prohibition of carrying of a water-pot mentioned in the first line is by some stated to apply to the Brahmachári, but it is more generally understood as forbidding the use of earthen vessels, except for cookery, and the Bráhmans accordingly use them for no other purpose.—Madhupercam, which occurs in the third line and is rendered *to treat distinguished guests*, is composed of *madhu*, மது, *honey* and *percam*, பர்க்கம், *mixture*; this ceremony consists in presenting to the son-in-law at a marriage, to a priest at a sacrifice, or to the prince or other superior at an entertainment, a preparation of milk, curds and clarified butter sweetened by honey, and flesh meat; by the ancient law beef is directed to be used on these occasions, and at present the person by whom the offering is made presents it with the word *Gau, the cow*, to which he who receives it replies *utsrijata, let her be released.*

All the particulars mentioned in this extract are universally admitted to be peremptorily abolished and should, therefore, never be practised; such is the case, also, with respect to primogeniture, the drinking of spirituous liquors, the re-admission of deadly sinners after expiation to communion, the loan of a wife for the procreation of children, the indiscriminate receipt of food by a religious persons, suicide in old-age by falling from a high-place or into a fire &c. Many practises, though forbidden by some authorities, are countenanced by others and continue, accordingly, wholly or partially in practice; such are, the slaying of Bráhmans when violent aggressors, the purchasing of a son for adoption, re-union after expiation with a woman forcibly violated, pilgrimages by house-holders to distant holy places &c:—among others is the order of Sanyási, and the performance of the Agnihótram, as mentioned in the following extracts,

NIRNAYA-SINDHU.

அக்நிஹோத்ரம் கவாலம்பம் ஸந்ந்யாஸம் பலபைத்ருகம்

தேவராச்ச ஸுதோத்பத்திம் கலௌ பஞ்ச விவர்ஜயேத்

The Agnihótram, the sacrifice of a cow, the order of the Sanyási, the use of flesh meat in the ceremonies to ancestors,
And the raising up seed by a brother-in-law; these five are abrogated in the Caliyuga.

VYÁSAH.

[illegible]

[illegible]

[illegible]

When the four thousandth and four hundredth year
From the commencement of the Caliyuga shall have passed, the taking of the three fires (Agnihótram),
And of the order of Sanyási shall not be practised by intelligent Bráhmans.

NOTE.

The commentators explain that the abolition with respect to the Agnihótram applies to the use of the whole of the Smartágni, or fire prepared for the Aupásana rites, in the performance of the 'Srauta ceremonies; accordingly the practice in performing the A'd,hánam now is to take part of the fire, *Ard,hád,hánam*, and not the whole, *Servád,hánam*, as in former ages: with respect to the Sanyási the prohibition is understood to extend to the triple staff only, which is not now in use.

DE'VALAH.

[illegible]
[illegible]

As long as the distinction of castes shall last, as long as a knowledge of the Véda shall prevail,
So long the order of Sanyási and the oblation to fire shall continue in the Caliyuga.

All the religious orders are by the words of the law exclusively confined to men, with the single exception of the case of the wife of the Ságnivanaprastha; instances occur, however, in various writings of the existence of female recluses distinct from those thus permitted to accompany their husbands in their retirement; the former of these are called *Srámàn'i*, ஶ்ராமணீ, *the wives of devotees*, the latter *Sraman'i*, ஶ்ரமணீ, *female recluses.* But, though the latter are not generally authorized by the Smrïtis, Menu in a single instance mentions an order of this kind (see the 363rd verse of the eighth Book, (Ash'tádhyáyam), where the term ப்ரப்ரஜிதாஸு *with women who have forsaken the world,* is paraphrased by the commentator, and probably with correctness, as they are treated with no respect, being classed with public singers, slaves &c. ஶாக்யபிக்ஷுணீஷு *with females devoted to celebacy of the Baudd,ha sect.* In the narrative poems, however, the single female recluse is not unfrequently noticed with great respect: Ráma and Lacshman'á, for example, while on their journey towards Cishcinda after the loss of Sità, are received by a woman of this description, the resident of a hermitage near the sacred pool Pampă. The following extract from the close of the *A'ranyaca-cándam*, ஆரண்யககாண்டம், of the Rámáyanam of Válmici describes this interview: the questions here put by Ráma to this female are those appointed by the Sástras to be addressed to Rïshis and Devotees on saluting them, and are used, therefore, in speaking to such personages in various instances in this poem.

RA'MA'YANAM.

தௌ த்ருஷ்ட்வா து தத:

பாதௌ ஜக்ராஹ ராமஸ்ய லக்ஷ்மணஸ்ய ச

தீமத: பாத்யமாசமநீயஞ்ச ஸர்வம் ப்ராதாத்

யதாவிதி

தெள தஜா ஸ்ரு ஜஜா ஸா ஜ்ருஜீ ஒெஜ் ஹு

ஹிாா ஹு தஂ ஸுா ஜ்ரு ஜஹி வீ க்ஷ ஂ தெள ஸ

ஜுாி ஜஹ்ரு ெஉயய தா ஃ தெளதா ஜு

ஜ்வா தஜா ஸி ஜா ஸ ஜுசயா ய க்ரு தா ஂ ஜ

வி ஃ ஜஸ்ரா ஹு உா ஜ ளா ா ஜ ஷு

ஷ க்ஷ ஜ ணெ ஷு ஷயி ஜ த ஃ

உா ஜ்ரு ஜா ஷ ஜதி ய ஂ ஷ ஸ ல்ஂ ஜு

ா ஜா ஜ்ரு யா வி யி

தா ஜு வா ஷ த தொாா ஜ

ஃ ஸ்ரு ஜ ணெ ஂ ஸ ஂ ஸ்ரீ த ஜு தா ஂ

க த்ரி தெ நி ஜ் த

ா வி ஷா ஃ க த்ரி தெ ஷ ய ய தெ த உ ஃ

க த்ரி தெ நி ய த ஃ கொா உ ஞு ஹுாா ஸ த

ெஉா ய ெந க த்ரி தெ நி ய ஜா ஃ ஜு ா ஷு ா

ஃ க த்ரி தெ ஜ ந ஸ ஷு ஂ

கூ ஞ் ௭ கு

மா ரி ஶா ரு தி ஜா ல ஊ ர ஶ்ரா வா ரி ஹா ஷீ
ஸரி *When they*
lake;

(Ráma and Lacshman'a) arrived on the west

bank of the Pampà
They saw the
They, having

pleasant hermitage of Sabarì.
arrived at the hermitage and beheld it surrounded by

trees
And exceedingly pleasant, approached the presence of Sabarì;
And the devotee seeing them arose and, reverentially joining her hands,

Grasped the feet of the wise Ráma and Lacshman'a
And presented them with water for the feet and to drink, and with all other things according to the ordinance.
Then Ráma addressed the devote woman, who practiced the austerest penance, and said,
"Are all obstacles to thy devotion removed? doth thy penance prosper?
O penitent! are thy anger and thy meals alike regulated?
Are all thy religious duties fulfilled? is thy mind content?
O woman of gentle speech! hath the service thou hast rendered to thy teachers been productive of benefit?"

From this it would appear that though Nuns are no longer to be found in India, more than one description of them existed in ancient times; the institution of them, therefore, during the dark ages in Europe, was in all probability not so original, as on a cursory consideration of the subject, it would seem to be.

What has hitherto been said relates to these orders, as founded on the ordinances of the Smritis and received by those sects whose faith originates in the Védas. By the Jainer only two orders of life are admitted; the Digambara, divested of all mortal infirmity and affection, not being considered to belong to this world. These have been already noticed by the terms 'Srávacah and Yóger, or Yeti, the *Laity* and *Clergy*. Some of their characteristic distinctions are contained in the following extracts from two Tamil works in repute with this sect, to which another, containing a concise account of the duties of the four Smárta A'sramas is prefixed, for the sake of more immediate comparison.

ÁRIV'ÁNANDA-SIDDI.

ஞானிமிகையுணடிசைசாரகவிடுயோதரஸாசயன
கிவிடுபறவேபுலனவெனறுமபயோமூகனவிடனடயிலெ
மகிவறுபிரபசாரிகஙிர்வுணனமாறறிடுயனனெ
யகிவயுதனளிகிலவிரடுதானறுதபபிலகுகாகெ

நீயகொவிடுபாயகடகாமமறறிலலறஞெசொதவாதாக
ஞாயஅறவருடனஞுஊரநெதவாகடொலயிஙிரக
டயாநறுபாலாமவினவியாநதகாதநதைதமா
ஆடுயுபவிருநதாகஙியைகாதகிலாகள்மூநரகெ

இனியோதனமவிட்டுச்சோகாரியுண்டுயவிருநதுவிடமை
யவிமெயவிறனவிறமொருநதிபபருசாகவிவிபறறுமைடததாய்வ
வவிமிகுகானதகுறைறநவதமைபுலவனைககடிநதுவிலமேற
தவியுறவொனபபிரதரோசவிவிவிடிறமுழுநரகே

சொநதவிவைநாபெலாழிதமெனறுஞசெநதுவிமறவைடெகுதறுப
போநதகவிலவிலொயொஇமுபமெொமூதுயபுனனமுமுவி
யாாநதநனவிடடைகளசெபதுபிரமமாாபபணமாககிபவிசவை
சாாநதசநவியாசதவிஙமொனறுதபவிறறகுநாகே.

Wearing a single lock on his head, eating sleeping on the ground, improving in science,

that which is procured by alms, subduing completely his senses,

meditating on the deity thrice a day, abstaining from food during the night, and the use of oil; if a Bramachári, who should be free from all delusion, fail in any of these observances a cruel hell will be his portion.

Free from criminal slaughter, from falsehood, inebriety and irregular desire, one attached to domestic duty should protect those devoted to religious observances in the other three orders, together with the Gods, the ancient manes, those in the relation of mothers, children, wives, or fathers, the blind, the aged, and the poor; if not a profound hell will be their portion.

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Renouncing all delicate food, eating vegetable productions only, constantly meditating on the Deity, enduring cold and heat, kindling around them five fires, retiring to a wilderness abounding in wild fruits, restraining their five senses, and leading a solitary life; if the Vánaprattór forsake the state to which these duties belong, the lowest hell will be their portion.

Removing the lock from the head and the sacred cord from the body, wearing a tawny cloth, carrying a staff, studying appropriate sciences, bathing thrice a day, being always engaged in the profoundest meditation, giving all to the Deity, and living wholly on alms; these are the duties incumbent on a Sanniyási; in which should he fail, hell will be his portion.

THE OBSERVANCES OF THE SRÁVACA.

ARUNGALA-CHEPPU.

பெரியகொலைபொய்களவோடுகாமம்
பொருளின்வரைதலோடைந்து

வரைப்பாயத்தீப்புகுதலாறாடலென்ன
வுரைப்பினுலகமயக்கு

மயக்காரவருசெற்றுடையானையெத்த
றியக்குடைதெய்வமயக்கு

மாசண்டமாசக்கத்துநின்றாரைப்புகழ்தல்
பாசண்டமூடமெனல்

உண்டிமருந்தோடுறையுளுபகாரம்
கொண்டியற்றுணகாவதம்

The slaughter of animals with perfect senses, falsehood, theft, irregular desire, and the accumulation of wealth, which are the five heinous sins.

Throwing oneself from a mountain or into a fire, and bathing in sacred rivers; these are called worldly delusions.

Worshipping Gods subject to delusion, partiality, or anger; this folly is delusion respecting the Deity.

Honoring those as saints who pursue a faulty path; this is heretical folly.

To furnish food, physic, lodging and all needful aid to holy men, are the four special duties of a house-holder.

ARANERI-CHARAM.

பிச்சையுடைய முப்பிடபிறனறா
நிச்சலுஞ்நோக்காதுபொய்யொரீஇ - நிச்சலுய
கொல்லாமைகாத்துக்கொடுத்துண்டுவாழ்வதே
இல்வாழ்க்கையென னுமியல்பு

விருந்துபுறந்தரான வேளாண்மைசெய்யான
பெருந்தகவோரையும்பேணான - பிரிந்தேபாயக்
கல்லாவைக்குறிவிட்டுமேறுகொண்டேடாழுகுமே
இல்வாழ்க்கையெனபதிருண.

Alms to holy men and to the poor; never to behold the wife of another; utterly to eschew falsehood; to keep oneself from slaughter; and to eat after giving food to others: so to live, is declared to be the essential nature of domestic duties.

He who receiveth not
honor the truly worthy,

guests hospitably, who is not generous, who doth not
or avoideth not sin by forsaking the world; by thus

acting is said to darken the domestic state.

OBSERVANCES OF THE YETI.

ARUNGALA-CHEPPU.

கொலைமுதலாயவைந்தையுமுற்றத்துறத்த
லியாய்மாவிரதமாம்.

பற்றொடுசெற்றஞ்சுற்றத்தொடர்ப்பாடு
முற்றத்துறக்கப்படும்.

To refrain wholly from the practise of the five heinous sins, of which the destruction of creatures is the chief, is perfect devotion.

All mundane affection, anger, and connection with relations must be totally avoided.

ARANERI-CHA'RAM.

மெய்ம்மைபொறையுடைமைமேன்மைதவமடக்கஞ்
செம்மையொன்றின்மைதுறவுடைமை - நன்மை
திறம்பாவிரதந்தரித்தலோடென்ன
வறம்பத்துமான்றகுணம்.

அறிவுங்கடைப்பிடியுங்கியாவகைகாசீக்கிய
வெறியைத்தமவென்றுமையயப்போற்றிச் - செறிவினை
மனனுவிரோமயநிலைக்கோரனவருளந
தனவினையுமகலேனவந

Truth, humility, respect, devotion, temperance, impartiality, the forsaking of all things, retirement, benevolence, and pertinacious abstinence: the devotee who is endowed with these ten virtues possesses the highest qualities.

Constantly encreasing in knowledge, and being divested of all selfish feeling, he ought to keep the five senses in subjection, but yet to cherish them, and thus, protecting all living, he should make wisdom flourish.

Slaughter, it will be observed is forbidden, to the Smárta Grahast,ha, as well as the Srávaca, but the acceptation of the word with the respec-

tive sects differs materially. In the first case it is qualified by the epithet *criminal*, and applies to the slaying of animals by Bráhmans, except for sacrifice, and by other castes in any mode contrary to the established ordinances. In the latter case, where it is qualified by the epithet *great*, it extends to the destruction of animal life on any account, bloody sacrifices not being offered by the Jainer, and even to the use of vegetables, or vegetable productions in which the principle of life remains, such as roots of all kinds, fresh fruit and fresh grain; this, however, though not accounted meritorious, is partially permitted to the Srávaca, but wholly forbidden to the Yeti.—In this respect there is difference worthy of notice between the followers of the three religions which had their origin in India. Those who observe the ordinances of the Sruti and Smriti are permitted both to slaughter animals and to eat their flesh according to prescribed rules; the Baud,dhas are forbidden to slaughter animals, but it is lawful for them to eat their flesh when slain by others; both the slaughter of animals and the use of their flesh are forbidden to the Jainas, who are, also, much more restricted in the use of vegetable food than the others. This distinction is the cause of a deadly feud between the last mentioned sects. The Jaina objects to flesh being eaten by the Bhaudd,ha as being contrary to the precept both are bound to observe; that is అహింసా పరమోధర్మః, *to refrain from slaughter is the highest duty* The Baudd,ha replies,—I incur sin only by slaying animals, not by eating their flesh when slain by others. The Jaina answers,—You incur sin in either case, for by using their flesh, you encourage those who expose it for sale in the market, and are, therefore, the primary cause of the destruction of the animals they slay.

The Brahmachári only is prohibited by the Smrītis from taking food during the night; but this is forbidden generally to the Jainer, and the reasons assigned are that ants and other small animals cannot then be seen and might, therefore, be unconsciously swallowed with the food, and that B,hútas, Bétálas and other demons, who might cause defilement by eating out of the same dish, are then wandering about.

The *Srávacah*, [illegible], is of three grades; the *Jaghanyam*, [illegible], the *Madhyamam*, [illegible], and the *Uttamam*, [illegible]. The first are the worldly sort who, though professing the religion are scarcely considered as belonging to this community; the second are more strict in diet and correct in religious observance; the third, though still continuing in the marriage state, practise merely the same austerities as the Yeti. The second of these comprehends the great body of the Jaina Laity, and by them the following rules, in addition to those already stated, should be observed. They are collected from *Retnacaran'dacam*, [illegible] *the cabinet of jewels*, the original of the Tamil abridgement quoted under the similar title of *Arungala-cheppu*,

அருங்கலச்செப்பு.—Those things which a Mad,hyama Srávaca should observe are as follows:—He should have a firm faith in Jinéswara, the Lord of the three worlds, who is crowned by a triple umbrella, and whose appearance is most glorious, placing, as it were, his feet on the core of the heart; he should be zealous for the truth; should consider virtue as the friend and sin as the enemy of life; should clearly comprehend the difference between heaven and final beatitude; when repeating his daily prayers and performing his devotion in the morning, noon and evening, he should offer libations of water, A'rg,hyam, to the Divine Being only, who is worshipped by all living;—he should practise four kinds of discipline, by never passing the bounds of the country in which he resides, by vowing the performance of good works, by fasting on alternate days and by honoring religious persons: on the four Parvams, namely on the eighth and fourteenth day of the moon and on the day of the new and full moon, he should observe a fast as strict as his strength will allow.—Those things he should avoid are:—inordinate care for worldly wealth: the several kinds of fear, namely the dread of this world and of the other, the dread of inability and of the discovery of the thoughts, the dread of death, of destiny and of disease: the desire either of living longer or of dying sooner: gambling, eating flesh-meat, drinking spirits, frequenting the company of harlots, hunting, seducing the wives of others, and theft, which are the seven causes of affliction: the offering of libations of water to the Sun; bathing during eclipses; worshipping the fire with various rites as a deity; prostration behind a cow; the consecration of precious stones, vehicles and weapons; bathing in the sea and in rivers, as a purification from sin; the dedication of mounds of earth and stones; suicide by falling from a mountain or into the fire, these and all similar worldly follies: also the superstitious folly of worshipping Gods, influenced by affection or aversion, for the purpose of obtaining special endowments; and the heretical folly of believing that to be the true path in which those walk, who are involved in the whirlpool of life, and debased by avarice and the destruction of creatures: eating of the fruit of the Fig-tree, the Arasu, the A'l, the Callâl, or the Ilandei, which all contain animalculæ, or of honey. Moreover he must not receive as Gods those that are not Gods, as Gurus those who are not Gurus, or as the principles of nature (tatwa) those which are not such; and he must abstain from three things, namely, from quitting his native place, from giving to others either weapons or tools by which life may be destroyed, and from excess in gratifying the senses, either in minor pleasures, as in smelling perfumes or listening to music, or in higher gratifications, as in eating delicious meats, or enjoying the society of beautiful women.

இல்வாழ்வான் *one who lives in domestic happiness, a house-holder;* composed of இல் a house and வாழ்வான் the fu. pro. part. sing. in the masc. of வாழ்தல் *to live, flourish.*—என்பான் *he may be called;* the

3rd per. fu. sing. of என்றல் to say.—இயல்பு *nature, quality.*—உடைய *having;* the indef. part. of the appellative root உடை *possess.* அறம் *virtue* is here understood and இயல்புடைய, therefore, means *possessing the quality of virtue.*—மூவர்க்கும் *to the three persons.*—நல்ல *good.*—ஆற்றின் *in the way;* the 7th or loc. case of ஆறு.—நின்ற *standing;* the gen: of நிற்றல். The final ன் of the preceding term coalescing with the initial நி converts it by Sand,hi to னி.—துணை *an aid.*



II.

துறந்தார்க்குந் துவ்வாதவர்க்கும்

இறந்தார்க்குமில்வாழ்வானென்பான்றுணை

Domestic virtue is to him ascribed, (உ)
Whose care befriends the pious and the poor
And aids departed souls.

"The pious"—by supplying both their own wants and those of their families, so as to prevent the interruption of their religious duties; "the poor"—by alms; and "departed souls"—by performing the funeral rites for strangers or for those who leave no relations to discharge this duty, thereby securing to them the attainment of happiness in a future state of existence.

Piety towards the dead by performing, or supplying the means of performing the rites of cremation or sepulture for those to whom otherwise these duties would not paid, is considered by the Hindus as peculiarly meritorious; for, according to their belief, in which they agree with the nations of ancient Europe, it is these ceremonies that facilitate the progress of the soul towards it's destination in the next life; each act, as they proceed, producing successively a corresponding change in the condition of the disembodied spirit, until it again connects itself with material substance, in this, or in some superior or inferior world, or, should it be divested of all affection for matter, until it is received into that blissful state in which it is liable to no further change.

துறந்தார்க்கும் *to those who have renounced the world, to religious men;* The pron. part. past of துறத்தல் *to renounce, forsake,* in the masc. plu. and dat. case. This and the last term with which it is conjoined are instances of the 3rd. per. of the v. used as a part.—துவ்வாதவர்க்கும் *and to those who have no sensual enjoyment, to the indigent,* the plu. of the neg. pron. masc. of துத்தல் which signifies primarily *to eat,*

secondarily *to enjoy* by any of the organs of sense.—இறந்தார்க்கும் *and to those who have died;* the same as the first term, from இறத்தல் *to die.* These three terms are united by the conjunction உம் repeated after each.—இல்வாழ்வான் *a house-holder.*—என்பான் *may be called.*—துணை *the protection;* this term is here, as in other places, used personally.

III.

௩ தென்புலத்தார்தெய்வம்விருந்தொக்கறு
ானென்றாங்
கைம்புலத்தாறோம்பறலை (௩)

**Thine ancestors deceased, thy God, thy guest
Thy relatives, thyself; these cherished, know
Of life the five great duties are fulfilled.**

" Of life"—This is understood in the original, the " *five duties*" stated being those of domestic life, or of the second order; which, following the principles established in the preceded Chapter, may be referred to the sources, whence all virtuous impulse really derives its origin,—to the desire of avoiding pain or of sharing pleasure.

This couplet intimately corresponds with following, being the 27th verse of the Third Chapter of Menu " On Marriage or the Second order."

தேவதாதிதிப்ருத்யாநாம் பித்ரூணாமாத்மநஶ்ச ய꞉
ந நிர்வபதி பஞ்சாநாமுச்ச்வஸந்ந ஸ ஜீவதி

*The Deity; his guest; his dependants, his deceased ancestors, and himself;
He who does not* duely *maintain these five, though he breathe, lives not.*

In the context to this verse are described the *Pancha-maha'yesnyah*, பஞ்சமஹாயஜ்ஞா꞉, or *five great sacraments*, which it is incumbent on every house-holder to perform and for which he maintains his domestic fires. Each of these has reference to one of the duties prescribed by Menu and alluded to by Tiruvalluver, and collectively embrace the whole of the daily rites; whether 'Sranta or Smárta, previously explained.—The first is that which relates to *duty* towards himself, and by which he acquires that perfect knowledge that enables him to maintain right and eschew evil; it is called *Ahutam*, அஹுதம், *unoffered*, and is the same as Swád,hyáyah, the study of the Scriptures. The second regards the *duty* of religion, it is called *Hu'tam*, ஹுதம், *offered*, and consists in the oblations in fire in the A'd,hánam, Agnihótram and other rites; it is the sa-

crament of the deities. The third illustrates the *duty* of benevolence, not merely towards relations and friends, but towards all animated beings; its name is *PRA-HUTAM*, பிரகுதம் *well-offered*, and it is performed by offering dressed food to living creatures; it is the sacrament of spirits, that is of *living spirits*, whence ensues animal life, not *rational souls*. The fourth relates to the *duty* of hospitality, it is named *BRA'HMYA-HÚTAM*, பிராம்மியகுதம், *offered to Bráhmans and others*, and is explained to be the reception of guests with due respect; it is the sacrament of men. The fifth, which regards the *duty* owed to deceased ancestors, is called *PRA'SITAM*, பிராசிதம், *well eaten*; and is completed, by satisfying the Manes, either by the simple Terpana libation, or by the performance of the daily 'Sráddham.

தென்புலத்தார், from தென் *the south* and புலம் *a place*, because the *Manes* are supposed to inhabit the southern regions, *ancestors*.—தெய்வம் *the Divinity*. This is a Sanscrit word, in which language தேவம் in the neu. and தேவன் in the masc. have the same signification; etymologists derive them from the word திவ் *shine*.—விருந்து *guests*.—ஒக்கல் *relations*. The word means *propinquity*, but is here used personally.—தான் *himself*. The final ன் and

are converted to ற.—என்று the ger. of

initial ற here coalesce and

என்ற ல: it may here be

considered expletive.—ஆங்கு *thus*.—ஐம்புலத்து, from புலம் as before, *in five places*: the obl. used for the loc. ஐம் five and

.—ஆறு the

right way.—ஓம்பல் *to preserve.*—தலை, *is the chief*, lit. *the head.* The ல் and த் are here changed as before.

IV.

அன்பு மறனு முடைத்தாயி னில்வாழ்க்கை
பண்பும் பயனு மது. (௫)

If love and virtue be thy constant guests,
Domestic life is blest and finds in these
It's object and reward.

"It's object and reward"—The word here rendered *object* is பண்பு *nature, quality,* and is thus explained by Parimèl-azhager,—இல்லறம் [illegible] அன்புடைமை பண்பாயிற்று. *As the duties of domestic life cannot otherwise be rightly and completely discharged, with one mind, by the husband and wife, the possession of affection is an essential quality (or necessary condition, or main object).*

The words with which the second line of this version concludes, not in the original, are added to complete the sense here indicated.

though

அன்பும் *love, affection.*—அறனும் *and virtue.*—உடைத்தாயின் *if possessed;* compounded of உடைத்து the 3rd per. neu. of the appellative root உடை and ஆயின் *if,* the subj. of ஆதல் *to become.*—இல்வாழ்க்கை *of domestic life;* a comp. from இல் *a house* and வாழ்க்கை a derivative from வாழ்தல் *to live, flourish.*—பண்பு *the quality, condition.*—பயன் *fruit, benefit, reward.*—உம் *and;* the preceding terms are united by the repetition of this conj. of which the first, to preserve the full force of the expression, may be rendered *both* and the second *and.*—அது *is.* The connected version of the sentence இல்வாழ்க்கை பண்பும் பயனுமது, the subs. v. being supplied, is—*it (virtue) is both the condition and reward of domestic life.*

V.

ஆற்றி னொழுக்கி யறனிழுக்கா வில்வாழ்க்கை
நோற்பாரி னோன்மை யுடைத்து (௮)

He who from virtue swerves not, but her path
To others shews, gained in domestic life,
More merit hath than the Recluse can boast.

" Merit"—The word in the original நோன்மை means *religious merit;* the virtue derived from seclusion and penance Tiruval'luver, justly concluding that active virtue must be more meritorious in the eyes of the Deity, than the passive virtue of the recluse, here maintains its superiority.—His commentator, however, says,—நோற்பார்க்குத் தம்மையுறு துன்பம் பொறுத்தலேயல்லது இல்வாழ்வார் போலப் பிறரையுறு துன்பமும் பொறுத்தலின்மையின் நோற்பாரின் நோன்மையுடைத்தென்றார் *As penitents endure only the pains which they themselves suffer, and not, also, like those in the state of house-holders, the pains which others suffer, endurance is less in the state of a penitent, and, therefore, the Author says that their merit is greater than that of penitents.*

There is a work in Tamil, evidently of a modern date, entitled Magà-nídi-súlámaṅi (மகாநிதிசூளாமணி), in which a couplet from each Chapter though the three Books of the Cural' is worked into a stanza addressed to Irangésara, the Deity of the holy place of 'Sríraṅgam, and to which a short story by

way of illustration is appended. The verse selected from this Chapter, which immediately precedes the one here translated and, though differently expressed, is of the same import, is included in the following quotation. The intention of the example, which accompanies it, is to shew, that the merit arising from a due performance of domestic duties is so great, as to extend even to the casual connections of the party, and to induce the Gods to bestow their favors on those who have not only not conciliated them, but have worshipped at other altars.

பத்தாட்டுறையில் மடவார்கற்கோதை பேசிற
இத்தலமேலார் முவர் திருவேங்கடை - சித்தம

இயல்பினா னில்வாழ்க்கை வாழ்

பவனென்பான்

முயல்வாரு ளெல்லாந் தலை - எ.றி

பிதிராராதனை தேவாராதனை யதிதிபூசை தன்னினத்தாரைக்காத்தறன்
னுடைய குடும்பரக்ஷணை யிந்த வைந்துவகை யேவலினின்றுநீங்கா
யதுடனே வாழுமிக்ரகஸ்தனானவன் இல்வாழ்க்கை சமூசாரி யனுசாக்கினி மத்
தியிலே சூசி முனையிலே தபசுபண்ணுகிற பெரியோர்களுக்குத் தலைமையான
வனென்று குறளிலே திருவுளம்பற்றியருளினார் - அதற்கு காரணம் - கஞ்
சனூரார் வாரில்வாழ்க்கை தப்பாமனடந்து தமக்கு நெருப்பிற்றுணையாக
விருந்தபதினாலுவீட்டிலுள்ளார்க்குமபதவிநோதிகருமபதத்ரிடபவாகன
ரூடராயசிவபெருமானருள் - அந்தப்பதினாலுவீட்டிலேயோருப்பனுசார
தியிலொருவனாகவிட்டவராகையினாலே நுகனா முருகவைக்கொண்டைப
பிடிக்கவில்லைவிட்டுருமைநடபடியிருக்கிறமேனா முழுவாரையீசுபரம்ப
தத்துக்கெழுந்தருளுமென்னவப்போது ஆழ்வாரீசுரவனை வெகுவிஷ
ரனசேயதுச்சகாயுதபாணியாயக்கருடவாகனரூடராய வந்தப்பதினாலுவீட்டு
டையவர்களையுமவடவழைத்துக்கொண்டுபோகப்பெப்பதமேற்றுறிலிற
தனைவிட்டுத்தாறுவரத்திலின்று [illegible]
அப்போனபேரிலவிடேயமாத்திரந்திராகவிதபாமனடந்தவர்க்ஷுனாறுக
பனருமிறபோகவிநுதவினமையான வனென்றுசொல்லுவதிதுவற்றவாறு

The A'zhwàr (saint) who dwelt in this holy-place entered into the highest felicity with fourteen other householders, O Irangésara! because ever,—HE WHO LIVETH IN THE DISCHARGE OF ALL DOMESTIC DUTIES, ACCORDING TO THEIR TRUE NATURE, IS CHIEF AMONG DEVOTEES.

The house-holder, living according to the rules of his order and performing the five sacraments, by which the honors due to the manes and lares, the duties of hospitality, his own-self, and his family are maintained, is superior to those who practise austerities on spikes and needles in the midst of five fires: thus in this couplet he hath been pleased to declare his sacred mind. Of this the following is an example. While Canjenùr A'zhwàr discharged without failure all the duties of domestic life, the bull-borne deity, Siven, was pleased to appear to offer to him and to fourteen other house-holders, who

had occasionally assisted him with fire for the performance of the rites of hospitality, eternal felicity. These fourteen house-holders, being of the Pánchérátri sect of Vaiítan'aver, said,—" we will not seize on a branch of the brittle Murungei; we believe in Vit'tun'u only: go thou alone, O A'zhwár, to heaven." Then the A'zhwár having entreated I'swaren, he appeared in the form of the eagle-borne deity, bearing the sancu and chacram (the ensigns of Vish'nu), and taking with him the fourteen house-holders to heaven, they attained to a high state of happiness. There was not any taken with them, who had forsaken the duties of domestic life, and, retiring from that state, had addicted themselves to the practice of religious austerities; therefore, it is said, that the house-holder who dischargeth fully his domestic duties is superior to those who practise austere penance.

In the 4th Canto of the 'Témbàvan'i, பாலமாடசிப்படலம, Víra-màmuni introduces a controversy between the youthful Joseph, who, desirous of leading a life of devotion, had retired to wilderness, and an Angel in the form of an old-man, on the relative merits of seclusion and social life: from this the following extract is taken.

காடோராறுவகனிநதசெதென றகனியவிதனனறேறு
கோடுறுமாமுதலவனைநகொருதகெலநனேறியவா
நீடுஅருமுளனுமுளெருமீதலசெயதறவெயனபார
வீடுஅநாடுவொரொனனவையடபிறனினவலிடிமேதா

காயொடுமாதநதாறுபோறவடிததறவருணமவெஃகி
வெயொடுநெருஙகுபகாவிலவினமுதஅதாடுறுமுகனனறே
தீயொடுஞசுழமறுருளுமசெயவுறசெயதுதனனனேறு
தூயுடுநனைவொரயனனசனொற திறனகுரவனமா

பெறறதபயனிநதனலவலாயபிறாமவிவவினததசெதி
யறறதவொடிதனனீடழுணறதெபாலவெடனைப
பறறதவுணாதடுஙளையபறறியநசைவிலவெதத
லிறறதவுறுதியனறுவெனறவலாியருளசே

நீடுலாவிடமவெணடிற செருலகெயதலவெணடுள
கோடுலாவனதஙகதனவனைகுகாவோநதகாவிலியுமவெயமெய
ரோடுலாவெதாழுகுனைததியலபிறலொருமனறி

வாதிமிவிட்டதால்க்ரமைகதனெயொறுனசானதெறுல

" Is it preferable to present daily the honey-dropping fruits, or to offer at once the tree with all it's branches?" for, said the youth, " the learned say that for the devotee to offer himself and all that he possesseth is perfect devotion."

" O thou who art possessed of pure knowledge" said the old man, " whether is it preferable that a man, offering, as it were, the tree with all its fruits, should

dwell alone in the wilderness, cloaked with bambus, and attached only to the practice of austere penance, or that he should conduct others involved in sin, in the right path?"

" O excellent man who art adorned by virtue," said the eminent Joseph, " is it right, that, while a man is instructing others to assuage the fire of passion he himself should be exposed to be consumed by it, like a man whose own house is burned while he runs to quench the flames which have caught his neighbour's house?"

" If thou art desirous of being where no sin is, thou must seek that place in heaven; even when retired to the wilderness, the assylum of innocence, the war of the passions may still rage; freedom from sin proceeds from strength of mind, not from difference of place, O my son!" replied the Sage.

The argument is thus continued through many stanzas, the disguised Angel maintaining the superiority of domestic virtues and the youthful saint extolling the virtue of retirement. It concludes with the following verses.

பாறகைலெகிடடதெணணிரபாவிகுளறுமபணபுகலிலால
மெறகலெகதொடிாகதெயயெயாணவெலிதிருனணிதநிபம
பொறகலெகிஸசுதகமறறயபுணாலியகதுறவுவாயகதெ
சாறுலெகநியலலைபெயற அகதெகுநிபெயாவெணறுனபாலன

தெருட்டருஞானவிற்சானமேருவைச்சேடவொத்ததாவிசசொல்வா
ன்ருட்டருஞானாவனபூசுகருட்போலறிவீசைக்கற
மருட்டருங்குயுறிமலட்கிமகிழ்வியினைக்குடிகடுத்தபோற
பெருட்டருங்காட்டிமுளைவுகும்போலுநற்றவையியடைத்தே

"*Like milk mixed with water, which by deluting it decreases its natural properties, or like a lamp burning before the beams of the bright-rayed sun shining on high,*" *said the youth,* "*are all other virtues, which in truth are only sound, and can these, therefore, add any thing to the high eminence acquired by devotion?*

The Sage of lucid intellect tenderly embracing the youth Said; "*As the stars surround the moon, may not benevolence, knowledge, affection, constancy, forbearance, liberality and other unillusive virtues adorn devotion though it be practised in a Country abounding in every species of wealth.*

ஆற்றின் *in the road* of virtue; the loc. case of ஆறு *a way, road.*—ஒழுக்கி *causing to proceed regularly*, that is *causing* others *to be regular*: the ger of the causal of ஒழுக்க *to proceed regularly, to act according to rule.*—அறன் *virtue.*—இழுக்கா *not slackening*; this is the neg. ger. of இழுக்க, which signifies primarily *to pull, draw out*, and, secon-

darily, *to attenuate by pulling, slacken.*—இல்வாழ்க்கை *the householder*; this term is used personally for இல்வாழ்வான்: many instances of similar substitutions occur in this work.—நோற்பாரின் *than hermits, recluses;* an appellative from நோற்பு *penance* in the 5th case or abl. of comparison.—நோன்மை *penance*, also *the merit or virtue obtained by religious exercises*, either the act or the consequence of the act; it is a derivative from நோன்றல் *to be patient, to endure*, whence, also, comes நோற்றல் *to perform penance.*—உடைத்து *hath*; the 3rd per: neu: of உடை.



VI.

வையத்துள் வாழ்வாங்கு வாழ்பவன் வானுறை
யுந்
தெய்வத்துள் வைக்கப்படும். (௰)

Who in domestic joy thus lives on earth
May with the Gods, heaven's denizens, be ranked.

"May with the Gods—be ranked"—Either because of the great felicity they actually enjoy, or because they are sure of being rewarded for the perfect discharge of their duties by being received into the celestial abodes among the Gods. Perimèl-azhager inclines to the latter interpretation—பின்தேவனாய் அறப்பயனுகர்தலின் தெய்வத்துள் வைக்கப்படும் என்றார் *As he will hereafter enjoy the fruit of his virtue as a God, the Author says he may be ranked among the Gods.*

வையத்துள் *on the earth;* the obl. the seventh or loc. case of வையம் *the earth.*—வாழ்வு *domestic felicity.*—ஆங்கு *so;* this term properly corresponds with அங்கிடம் *there, in that place,* but sometimes, as in the present instance, it has the meaning of அப்படி *so, in that manner.*—வாழ்பவன் *he who lives;* the part. fu. masc. sing. of வாழ்தல், used indefinitely.—வான் *Heaven.*—உறையும் *that frequent:* the fu. part. of உறைதல் *to croud together, thicken, coagulate:* உறைதல் is here used fig. for மொய்த்தல் *to swarm.*—தெய்வத்துள் *among the gods;* the fifth or loc. case sing. used in a plu. or general sense and formed from the obl. by உள் with the sense of the pre. *on,* but signifying properly the *interior.* The sentence வானுறையுந்தெய்வம், which

cannot be translated literally, may be explained by the corresponding phrase கூடுறைபுகுதேனீக்கள் *the bees which swarm in the hive.* or தோப்புறையுமரங்கள் *the trees which cluster in the grove.*—வைக்கப்படும் *may be placed;* the inf. of வைக்க *to place,* compounded with the third pers. neu. fu. sing. of படுதல் *to suffer,* to form the passive voice.

ILLUSTRATIONS.

In adding the following illustrations, I cannot refrain from making an observation suggested by the fourth verse of the extract from the Cúrma-purán'am, as immediately connected with the subject of the succeeding Chapter.—The Indian moralists place the indulgence of the passion of love, abstractedly considered, among things wholly indifferent, and productive neither of vice nor virtue; they account it, consequently, in itself neither blameable nor praise worthy. In India, therefore, the feelings of nature have never been sacrificed on the altars of superstition, nor the primary command of the Creator to his creatures annulled by human institutions; the preservation of the established order of society is regarded as the guiding principle in regulating the intercourse of the sexes, and hence, besides the variation of national custom, every separate tribe displays some difference in this respect. Among all, however, celebacy is in no esteem; on the contrary, when, it unhappily falls to the lot of an individual (as in the case of a betrothed virgin of a superior caste whose husband dies before consummation) it is considered the severest infliction of a retributive destiny. Terms equivalent to the word chastity, are here, therefore, confined to *matronal chastity;* thus in Tamil கற்பிற்பெண் and in Sanscrit பதிவ்ரதா *a chaste woman,* though not inapplicable to the unmarried, usually convey ideas of conjugal fidelity, not of " single blessedness."

CÁSI-CÁN'DAM.

இறந்துளோர்க்குதவிரவலோர்களுக்கந்தனித்
துறந்துளோர்கட்குந்துப்புரவீந்தலா
லறந்தவாதியலிற்றமைநடத்தல்
சிறந்ததென்னவெண்ணினன்றானதேறினான்

By affording due assistance to departed spirits, to the poor and to the devout, he determined in his mind that he would not swerve from virtue, but would discharge every duty of domestic life.

பெறறவெகொணடருநதிபெறுதன
மறறியாவுமனததிலவிழைநதிடா
இறறிறமபிலலாளியிருககுமா
முறறுநீததவாதமமுனுமுமாறிரோ

(145)

They who enjoy what they possess, and have divested their minds of covetousness for all they do not possess, not only perform with correctness their domestic duties, but excel every species of devotees.

SCANDAM.

ஆயிழையொடினபுறுமறததைமுதலாறறு
ஆயதவனனெறிதொடஙகலபுரிவாயேல
மாயமிகுகாமவிடமயககநதனுறிலமமா
ஏயவிதிகாபபினுமவிலககியிடலாமோ

If, before thou hast fulfilled the pleasing duties of conjugal life, thou desirest to enter the excellent path of pure devotion, and if the poison of all deluding desire then infect thee, alas! can it be expelled even though fate itself should protect thee?

அறநதவாகளவெணடியதொராருபபுராவுநலகி
பிறநதவாகளகாமுறுமகுலகடனியறறி
யறமபலவுமாறறிநருவெதாமபுமுறையலலாற
பிறநதவெறியாதுளதொபெருதவியாதோ

To afford to devout men the assistance they require, duely to discharge the debt demanded by departed spirits, and, displaying all the virtues of the domestic order, to perform the duties of hospitality, is there in human life a greater degree of charity than this?

PAZHA-MOZHI.

வெளாளனமைசெயதவிருநதொமபிவெவகளநது
வாளாணமையாதிமவறியாயத - தாளாணமை

தாழ்கலுமட்டு கோளிலராய்வருநர்த
வாழுகைக்கிருந்தவின்று

They who discharge munificently the duties of hospitality must be strong swordsmen in the field of battle, and, in no wise yielding to sloth, must be in continual practice, for without constant care the duties of domestic life cannot be maintained.

BA'RADAM.

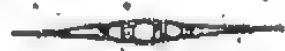
ஒல்கலிற்றருமங்களுக்குடனுறையாயதீமைக்
கெல்லையற்றவச்சத்துடனுடைமைபுரித்
தொல்லையேவிருந்தோம்பலிறாதனந்தோடமை
யில்லறத்திறஞ்செயலென்றருமறையிசைக்கும்

To unite freely in fellowship with every virtue, but to fear with infinite dread to be in fellowship with vice; to discharge with exactitude the offices of religion; to practise hospitality in it's ancient purity; and on no account to touch the wealth of another: these the sacred Scriptures have declared to be the duties that those in a domestic state ought to perform.

சிறப்புமிக்ககற்கொத்தியுடன்கடனுடனாரும
பொறைபுரிந்தறப்புரிந்தலின்குந்துடனைபொலிந்து
கறைபயன்றருமாறறல்லாந்துவுடனியங்க
கிறப்பந்திறம் இரண்டாயதரிமம்

எவ்வயோர்க்கெல்லாமேற்பவைகளிடங்கவிரப்பவனும
வாவிரல்லாகந்துதெனபுல்தாகநமம்பூவுசெயபஅறு
மானவேஇப்பரிருட்டடியமைகுவிப்பவனுக்
தானபோனருநுயல்லறத்துவிசேணமாக்தா

சாதமாராுளவளாறுசவுசநறகடனகள
விாதமாகவேபூணைட நதுவெளவியாியறறிப
பாதலமபாதராயகளவிழைவிலானபயிற
கிாதவினசொலாயிலலறமியறுறுயோனியலபு



ஆசிாமமுனறிடததுலலறதகேதா
ஞாரிகருமுலறயெனவேயறைநதாயைய
பெரியவிலலறதகுஞகேகமெயபிற
பெரிஇயறறுமறாஙகளெலலமபெருமாறெனறெ
தேககடையாயுளோதஇயபபாமணனேற
செபபுவனேககுமமொதிலாமகதோநது
கேஙமுறுமவாககருககமனறிகடடா
தனைவிககுமபெறறியெனநினைககலானை

விதைதயொடுசொலவணமையுழுவுபறபல
வியாபாரஙகோபுதறொறுமபுசெயத
ிததனையசெயலாவவிததுமெயதா
ைசஇததுமுகறனமைபினியமபகளையோ
வுததமமாயவிதலுமெருககொடிநறுசாறற
இளாவணமைகேவமறிநதுலாததனமறுமு
னையததமடிசீததுழவுபாிததுனவன
மநததநடுவொடுயாணிகதினவாயததல

நனமுறையா றபஸிததிரவணைணேமாமப
னலவானின கனெயகடமைமதொழுமபுசெயவோர
மனமுறைநெயதவிணயாளநெவானசொலவழாமல
வருசவினெபாயய றமெருழுககிவைகணலகும
பொனமணிபாடாணமட லாயுகிாதகி
போகமறயகாமமொடிபுகனறமெவலவா
நெனமுதலாமபலபணெடவகளுமுனொடாகு
கிலாபடுரொலவருணதமெதாரிடடுகீரமை

(147)

எனகுலதமெதாமெனதமெதாழிமெராமென

னிறுமீடடு

மீழமறமவழாதடுககியிலலாமீளாரு

மொககமெலாடுயகடவளாமெதனபு

லதமெதாரககனபா
இறுமுறையாறகடனியற றியஇயொகித
தககமலினபுகுசதவருககனபாஇனழ
தகதுபலரகருபகாரமியற றிகதுயகரு
ரா

மிககபாதனகதாரமயிருமபாறுக
விழயகுதழுறகுலதமெதாரகுமவிஇயாமாமெதர

"Wedded to a chaste and beautiful wife, to cause the beauty of the three religious orders to increase; to eat always with a worthy guest; to pursue the middle course in all paths, which affords the fruit of virtue; this is the domestic state or the second Ásramam.

"He embraceth every virtue, pertaining to the bounteous state of domesticity, who, in the performance of his own duties, defendeth others from affliction; who giveth delight to the Gods and to his ancestors; and who extendeth the creation of the venerated Lord of the Védas (i. e. *by leaving a numerous posterity).*

"To be devoutly attached to truth; to be perfect in benevolence; to increase in virtue; to adhere to purity of life and to his other duties; to offer the five daily oblations; not to covet the wife or the wealth of another; O thou whose words flow sweetly from thy lips! such is the nature of him, who performs fully the duties of domestic life."

"Thou, Lord, hath declared that it is the duty of him who dwelleth in domestic felicity to support those in the three other orders; if wealth be acquired by the house-holder of whom thou hast spoken, he may well discharge all duties incumbent on him: teach me, therefore, O glorious being! how wealth is to be acquired." Then the Most High said—" hear the things I shall speak: when virtue and pleasure are well considered it will appear that without wealth none can rely on them." He then began to declare the means by which wealth was to be acquired.

"By learning, by eloquence, by husbandry, by various kinds of trafic, by grazing cattle, by servile labor, and by similar means may wealth be obtained. Hear me now declare in what manner a man should conduct himself in these occupations: learning taught without vanity, is the most eminent; eloquence should be displayed when occasion demands it; in husbandry sloth should be carefully avoided; and, knowing his means, the merchant should conduct his business with the strictest honesty.

"The herds of kine should by skilful management be protected from hunger; those employed in servile duties should discharge them with fidelity,

and, not neglecting the orders of their superiors, should in all their conduct avoid deceit and falsehood: these occupations will give gold, jewels and ornaments, success, long life, fame, pleasure, virtue, the delights of love and other enjoyments, and, besides all here enumerated, will afford stores of rice and all other grain:—these are the modes in which the four castes may, in the practice of their duties, accumulate wealth.

" Of whatever caste or employment a man may be, he should accumulate wealth without swerving from virtue; with his wife and his kinsfolk, he should perform with zeal the prescribed duties towards the Gods and towards his ancestors; to his occasional guests, after they have entered his respectable dwelling, he should distribute food with kindness, and, having paid due attention to all others, he should take his own meal: above all things he should be conspicuous for never coveting the wife or the wealth of another. These rules apply equally to all the four castes."

CU'RMA-PURA'N'AM.

அருமாமகளுசெயதழறகருமமொழியாழியறறலருமறைக
ளுணாசெயொழுககநதலவொழுகலபசுசெவசசியறறம
தருமமிழுககாதநநாடடுயெநதையாருகாறகவைடிருநதல
பொருவிறவாலயநதொழுதலபுகனறவிலவொழுககடனே

புரிநதபாவமறையாறபுகறலவெணடியாவருகளும
வருநதினாகவியைவஙகளசெயயவெணடுமஙழுநதைத
திருநதிமாழகைநிறமபாயைசிறறலவெணடுமடெகிறும
விருநதிரெஞடுநுகாவதலவாலவாளாநுகாதலவிடவெணடும

காமமவெகுளிமயககமுநதீமையெவையுமகடிநதிடுத
லெமமசெநதியுடடியனறியுணெனுநதாழநதுயதகைத
தொழிலபசுநானமறைதஙிழவசபடுபொற றிநதொழுதுயபபனகள
பாமாலைகளிருமகிழிறபபவனாயாதனாறுமபாதகருததல

தருமமாறறனனனிறிறபொருளகளீடடறமமொழுககின
மருவுமகாமமாயநதறமழூவாழுததவாழுதலிகழவாகள
புரிதலசெயயாறுவபபனவெபுரிநதுலகுதொடுமொழுகல
கருவிலொடுயிலலறமபுரிவொாகடனெனறெவருஙகடடுறைததாா

அல்லபுரிந் தொருபொருளீட் டலொமைந் துயத்தலின்வையாகா
வொல்லுமவ்வகையின் றபெயர நரசுகா லின்துணைபழுற நிடுதல
புல்லுந் தருமமவிடா மெச்சூரூபுகழு முயிர்களவ்வாத றிரைகு
நல்லடுசெய்த்தல் வுனைமறை யெயிக்கழ்தனலையமரும்

To perform the great sacrifices and the rites to fire without intermission; to proceed always according to the rules laid down in the Scriptures; to offer the five daily oblations; to visit occasionally the prince of the country; that no duty may be omitted; and to worship in a temple of unequalled sanctity; these are duties of illustratious house-holders.

They must never conceal their faults; but openly confess them; without molesting any descriptions of persons, they must afford to all every assistance in their power; they must maintain, fully and without failing in any respect, all righteous usages in which their fathers delighted; and, if their meal consist only of a few greens, they must share them with a guest, carefully avoiding to eat by themselves.

To avoid desire, anger, mental delusion and all other evil tendencies; to abstain from eating any thing but that which may be offered in the bright fire of oblations; to reverence their mother, their father, the innocent kine, and those skilled in the four Védas; and to rejoice the hearts of worthy kinsfolks by sharing with them the hospitable meal consisting of pure food;

Always to act justly; to seek riches in the path of honesty; to enjoy the pleasures of love only according to the prescribed rules of their tribe; *to live so as to obtain the applause of their town's-folk; to shun all that can occasion disgrace and to do all that can produce delight; to conduct themselves according to the custom of the world; all declare that these, performed with charity and good will, are the bounden duties of house-holders.*

Wealth must not be sought nor the pleasures of love be obtained by evil means; leave not undischarged those duties, which it is incumbent on thee to fulfil, even though the performance of these acts of virtue should be attended by pain and trouble; be careful to do good to all living, and know that to despise God and the sacred Scriptures is the most heinous of offences.

STANZAS.

ஆனறபெருலஙிசெலவம முமமையுந
தீதானறுவெமபசிமுதற றுயாளற றிடைச
சானறவிலலறமெமனுநதாரயிலாததனி
யூனறுகோலகொணகு னருலாவுஙின றவெ

வனபுறசிரமமாமகோாகளைறுவைாத
திலபுறுவனமனவழுதிடைதருகவிைாது
இனபுசெயிலலறமெனனுநதாயாபோ
அனபெடனுமபாலசுரநதளிகைனறாரோா

எமமையுமபயகருறாஉபிலிலினறுயிடுள
செமமையிதேனுதலகான செறிவிலலாரெனாடு
வெமமையிற றுறநதலாமிருதாயகுயிம
மூமமையுமபோயழிமொழிகிறபாாகளயாா
எனனியழவருபிவியவிலலததாற

கண்ணியபொருட்டலக்கண்டுவாழ்தலால்
வெண்ணிறவெளியினறிவினுமேம்படுவிலா
கு

கணேசயாவருக்குநறபாலுந்

இல்லறநாணகுளவிழுமியத்துவிதென றுமழுவை
மல்லிறதிணைவழுகவிடுவதுபுலவிரதுமமயக்கே
நல்லறமேயுருதநேதருரமிடுமளவையாநதா
யில்லறமலலதுநல்லறமிலலையெனறிசைதாள

குழவானெறியினியளழுவாகளுந்துனியினறுறுதுவியயாயத
தாழவானஇலாதேதினறுமபாததனிவாழவருளிததா
ஞுழவாருஇருமுலலினபொருமைநவணிணபுமபெறலால
வாழவானைபோலிலவாழபவனைமறறையாமூனறே.

மறறைதிறமுறறவறதேதாழமைதேனலெனவணகோடலா
கறறுபபலவறறைகிரபபியதெளதமெனமுதலோர
பறறறதோரபறறிவியுறறிடாபதமைமபொறிசெறறு
முறறதுறவுறறுயிலவாழவினமுனிவினமுயனறனரோ

The three estates of the vast earth pass through the slough of burning hunger and other evils, supported by the firm and matchless staff afforded them by the liberality of the domestic order.

The joy-giving estate of domestic life, like a mother, guards the other three estates from all affliction and, closely embracing them, nourisheth them with affection, as with milk.

Without the domestic state, which influences both present and future existence, who can say how the other three estates, instituted by the Smritis, namely, the assiduous student, the hermit retiring with his consort to the forest, or the anchorite divested of all mundane desires, could be supported?

As the three estates enumerated flourish by beholding the summit of the object which occupies their thoughts through the medium of the domestic state, the latter is considered by all as an incomparable eye, bright without the assistance of natural light.

Ye dispute vainly among yourselves, O Sages! when ye say that among the four established orders of life this or that is to be preferred and deceive yourselves; our revered mother, who was herself a manifestation of virtue, has said—"NO VIRTUE IS MORE EXCELLENT THAN THE VIRTUE OF DOMESTIC LIFE."

As he protecteth from affliction the three religious states, causing them constantly to flourish in happiness, unequalled by that enjoyed by the Gods in heaven, and as he obtaineth for himself both the pleasures of this world, sorrounded by the sea, and the joys of the life to come, he who liveth in domestic felicity truely liveth; can others be said to do so?

As, by the means of the domestic state, Gautamen and other Sages, who acquired and diffused various learning, having received the knowledge of the unbiassed Deity and having overcome the five organs of sense, the source of all evil, attained to a state of perfect devotion, how can it's virtue be compared with the virtue of the other estates?

NOTE. The foregoing verses are by Villipácam Tán'davaráya Mudeli, formerly a Student and now a Teacher in the College of Fort St. George.—The revered mother mentioned in the fifth verse is Auveiyár, from whose work, entitled Condei-véynden, கொன்றைவேந்தன், the concluding line is cited.—In explanation of the allusions in the last line of the last verse, it is to be observed, that the Puránas represent Gautamen and other primitive Sages, as living in domestic life though retired from the world and engaged in austere devotion. This practice, though contrary to the rules prescribed by the Smrïtis and incompatible with the feeble nature of men in after ages, was permitted to these holy persons on account of their superior virtue, by the power of which they were able effectually to control their evil inclinations.

CHAP. VI.

வாழ்க்கைத்துணைநலம்

On the virtues of a wife.

The word here rendered "wife," is compounded of வாழ்க்கை *domestic happiness*

and துணை *protection, safeguard,* and signifies, *happiness is intrusted.*

she to whose safeguard domestic



II.

மனைத்தக்கமாண்புடையளாகித்தற்கொண்டான்

வளத்தக்காள்வாழ்க்கைத்துணை (க)

To every house-hold duty fitly train'd,
The wife should to her husband be in all
A help-mate meet.

"House-hold duty"—The word rendered "duty" is மாண்பு *excellence,* of which the commentator makes two distinctions, namely *good qualities* and *good acts*—நற்குணங்களாவன - துறந்தாரப்பேணலும் விருந்தோம்பலும் வறியார்மாட்டருளுடைமையு முதலாயின - நற்செய்கைகளாவன - வாழ்க்கைக்கு வேண்டும் பொருள்களறிந்து கடைப்பிடித்தலும் - அடிசிற்றொழில்வன்மையு மொப்புரவுசெய்தலு முதலாயின - இதனான் மனைக்குரிய சிறந்தன வெனப் பகுத்துணர்த்தப்பட்டது *The* GOOD QUALITIES *of a wife are reverence to religious men, a due discharge of the rites of hospitality, compassion towards the poor, and the rest;—Her* GOOD ACTS *are knowing and duly providing all things necessary for her house-hold; skill in the business of the kitchen, attention to established customs, and the rest;—These two species of excellence may be said to be particularized by this verse.*

The treatment of women and the rules which govern the intercourse with the sex, afford the truest creteria by which to judge of the progress that Nations have made towards perfect civilization; they mark, indeed, distinctly the boundaries between the state in which the conduct of man is regulated by fixed principles of law and morality and that in which the human

brute is influenced solely by the inordinate impulses of his own will. Aristotle justly, therefore, adduces as a proof of the uncivilized condition of the ancient Greeks, the practice which existed among them in the early ages of purchasing their wives; a practice which in proportion as they advanced from barbarity to refinement fell into disuse. The present Chapter and the illustrations appended to it, exemplify the more general opinions of the Hindus with respect to woman in the marriage state: to place in a clearer light the sentiments of the Author and of the other writers whose works are quoted, I shall premise some observations, as to the several modes of marriage allowed by the law, and shall hereafter notice certain peculiar customs regarding the commerce of the sexes.

The Smritis allow of eight descriptions of marriage, which are enumerated in the following verse of Menu (see the third Chapter, த்ருதீயோऽத்யாய:, where each are explained at length):

ப்ராஹ்மோ தைவஸ்ததைவார்ஷ: ப்ராஜாபத்யஸ்ததாஸுர:
காந்தர்வோ ராக்ஷஸஶ்சைவ பைஶாசஶ்சாஷ்டமோऽதம:

1 2 3 4 5
The Bráhmah, Daivah, Árshah, Prájápatyah, Ásurah,
6 7 8
Gánd'harvah, Rácshasah, *and, the eighth and lowest, the* Pais'achah.

The four first of these, which are nearly the same, the bride in each being given to the bride-groom by the father or kinsmen, derive their names respectively from Brahmà, the Gods, the Manes and the Patriarchs, and are superior: the four last which are supposed to be practised by the Demons, the celestial Choristers, the Giants, and impure Spirits, are inferior. Of these the A'sura marriage, in which the bride is purchased, and the Paisácha, in which she is violated when overpowered philters or intoxicating drugs, are strongly reprobated. The four first are considered the most appropriate for Bráhmans, the sixth, the seventh and, according to the commentators, the fifth, also, is permitted to them. Of these the Gánd,harva-vivábah, wherein mutual affection supersedes all ceremony, could only have been practised by them in former ages, as by the ancient law Bráhmans could then intermarry with women of inferior tribes; but, this being forbidden in the Cali-yuga, it follows that this mode of marriage is forbidden also, as the maidens of this caste must be betrothed before the age of puberty, under the penalty denounced in the following text (quoted from the Mád,haviyam), when they are, of course, too young to be capable of or inspiring love.

MARÍCHI-SMRÏTTI.

[illegible]

[illegible]

(154)

The giver of a Gaurì (a girl of eight years of age) obtains the heaven of the celestial deities; the giver of a Róhiní (of nine years) the heaven of Vish'nu; the giver of a Canyà (of ten years), the heaven of Brahmà; and the giver of a Rajaswalì (above ten years, when the signs of puberty appear) sinks to hell.

The Rácshasa rite, in which

the bride is seized violently in war, is more appropriate to the Cshatriya than to the other tribes, but this and all the other modes are common with them to the Vais'ya and `Súdra, with the exception of the two first which are peculiar to Bráhmans; it being required by the

Bráhma rite, that the bride, adorned with jewels and clothed in wedding garments, should be given by her father to a bride-groom profoundly skilled in the Scriptures and the Law, and by the Daiva rite that she should be thus given to a Priest while officiating in the Sóma, Satra, or other solemn sacrifices. Thus far Menu chiefly: by other authorities (see the second Chapter of the A'chara-cándam of the Mad,havíyam) the six first only are appropriate to Bráhmans; the Rácshasah, Gánd,harva, A'sura, and Pais'achah, in the order in which they here occur, to Cshatriyas; and the Gánd,harva, Rácshasa, and Pais'acha to Vais'yas and 'Súdras. The three last cannot from their nature be attended, in the first instance, with much ceremony; but this does not preclude the necessity of the regular solemnization of the marriage after the bride has been secured, otherwise it is not a valid marriage. This is expressly declared in the following texts, cited in the Mád,havíyam, the first from the Dévala-Smríti and the second from *The Rules for house-hold duties*, [illegible] of the school of Bód,háyana, one of the six Sútracáras.

DE'VALAH.

[illegible]

[illegible]

In the Gánd,harva and similar marriages the nuptial rites should be again performed by the three castes to whom they are lawful, taking the brightly blazing fire to witness.

BO'D,HA'YANAH.

[illegible]

[illegible]

In each of the modes of marriage, termed Gánd,harvah, Pais'achah, and Rácshasah, possession of the bride being first obtained, the oblations should afterwards be offered (and

other nuptial rites duly celebrated):

Of these eight modes of conducting the nuptial ceremony, none has been abrogated in the present age, and, according to the following precept, if the

marriage have been actually celebrated, the act must stand, however sinful in itself, and the parties are lawfully man and wife.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Adoption, the appointment of a daughter to raise up a son, and the embracing either of the A'sramas: these when done cannot be set aside, all other rites are valid only by the strict observance of the rule.

The term A'srama here includes marriage, this being the initiatory rite of the second state of life; but the rule does not extend to legalize marriages within the forbidden degrees, which are annulled whenever the fact is discovered.—Of all these modes, however, those actually in practice are the first principally, the third and fourth in a less degree, and, notwithstanding it is condemned by the law-givers, the fifth very generally: instances of the seventh may occasionally occur, and the sixth, the marriage of love, is the constant theme of the Poets in India, as well as in other countries.

By the Tamil writers several of these modes are explained differently from the account here given of them from the Smrïtis; as will appear from the following extracts and the observations made upon them.—The nuptial rite of the Gandharvas, or, as termed in Tamil, களவு *furtive love*, being one of the subjects especially treated on by the Grammarians in the third of the five branches, ஐந்திலக்கணம், into they have distributed the Belles Lettres, the commentators always take advantage of this circumstance to introduce a dissertation on the other seven species of the marriage ceremony; of this the following quotations are examples. The first is from the இறையனாரகப்பொருள *A treatise on the subject-matter of Composition*, attributed to the God Siven and said to have been revealed by him directly to the members of the Tamil University at Madura, மதுராசங்கம், over which he was believed to preside and occasionally to manifest his presence visibly among them. The second is from the பொருளதிகாரம் of the தொல்காப்பியம்; in this, to avoid repetition, the prose explanations of the several rites have been omitted and the metric examples only retained.

IREIYENAR-PORUL'.

அனபினைந்திணைககள வெனபபடுவ தநதணரருமறைமனற லெடடனுட கநதருவ வழககமெனமனாரபுலவர

எட்டெனப தவறறது தொகைகொடுததுச சொனனவாறு - அவையாவையோவெனின - பிரமம - பிரசாபததியம - ஆரிடம - தெயவம - காநதருவம - அசுரம - இராககதம - பைசாசம - எனவிவை - எனபன

(156)

அறநிலையொப்பேபொருளகோடதெய்வம யாழோரகூட்டம அருமபொ ருள்வினையே இராககதம பேயநிலையென றாககிய மரபின மறை யோர மனறல எட்டுவகையவற றுடடுறையமைநலியாழப புலமையோரியல்பின் பொ ருணமை யெனமனார புலமையோரே

எனபதன பொருளெனனுணரவது - பிரமமெனபது ஈறுபததெட்டு
யாணடு பிரமசரியங்காததாரககுப பனனிராணடைப பிராயததாளை யணிகல
னணிநது கொடுபபது கொடாது விடுததொருதுககாட்சி யொருவனைச
சூராது கூடிநத விடததொருபாாபபனககொலை யொடொகரு மெனபது
அஃதறமிலலெயனபது - பிரசாபததியமெனபது - மைதுனககோததிரததா
ளமகள வேணடிசசெனறுண மறுதுகொடுபபது அஃதொபபெனறது -
ஆரிடமெனபது - ஆவுமானேறுமபொறகோடடுபபொறகுளமபினவா
கசசெபதவற றிடை நீரிறகொடுபபது அஃதுமபொருள்கோளெனவுரை
வது - தெயவமெனபது - வேளவியாசிரியாககு வேளவிதீ முனனையநதுக
கொடுபபது அஃதுந்தெயவமெனறுவழிபடடபபட்டது - காநதருவமெனப
து இருவரொததாரதாமேகூடுங கூட்டம அஃதியாழோர கூட்டமெனறு
ரைபபது - அசுரமெனபது கொலலேறு கொணடா னிவளைபெயதுமவில
லெறறிறு னிவளைபெயதுந திரிபனறியெயதானிவளை யெயதுமாவிறுட
டபபட்டானிவளைபெயதுமென விலவாறுசொலலிககொடுபபது அஃது
ருமபொருளிலனென லெயனபது - இராககதமெனபது - அவடனனு நதை
மரிலுமபெறுதுவலிநதுகொளவது - பைசாசமெனபது - மூததாளைமாடடு
நதுயினறுளைமாட்டுங்களிததாளை மட்டுஞ்சேரவது அஃதுபேய்நிலையென
பபடுமெ - இவவெட்டுமணமுமன றலெட்டெனறுசொலலபபடடனவெ
னவுணாக - இனிகந்திருவ வழககமெனபது நீதிருவரொபபாரிணைசசெ
யதகலவிவினையயததா லொருவரகொடுபபாருமடுபபாருமினறியிருவ
ருமொருபொழிலகததெதிரபபடடுபபுணரவது அஃதுகாநதருபபமண
ம - அதவணயொபபதுகளவெனறு வேணடுமாசிரியன.

ORIGINAL SU'TRAM.

That which is called furtive love, pursued in the five places appropriated to amorous intercourse, the learned declare to be that among the eight species of marriage mentioned by the Sages, which is practised by the Ganderver.

Eight being mentioned, their number is shewn; they are as follows; namely

1 BRAMAM, 4 PRAJÁPPATTIYAM; 3 ÁRID'AM; 2 DEYVAM, 6 GÁNDERVAM, 5 ASURAM, 7 IRA'CCADAM and 8 PAISÁSHAM. Thus,

SU'TRAM QUOTED.

The eight species of marriage mentioned by the Sages are these—that performed for the sake of virtue; that in which aid is afforded to the Son-

in-law; that in which wealth is given by him; that practised by the Gods;

that observed by the celestial choristers; that in which the bride is obtained after arduous conflicts; that named after the giants; and that after devils: among these, that which is peculiar to those skilful in the use of the lute, is declared by the learned to be subject of this section.

COMMENT.

The sense of which may be known from what follows.—The marriage-rite called Bramam *is when a virgin, adorned with jewels, is given to one, who has continued forty-eight years in the order of Bramáchári, on the completion of her twelfth year (the age of puberty), for if a virgin of the Bráman caste be not married when she attains this age, the guilt of the murder of a Bráman is incurred by her parents for every month that she remains in a state of celebacy; this (in Tamil) is* A'ra-nilei.—*The marriage-rite called* Prajápattiyam *is when a damsel, being sought in the tribe common to the pair, she is given freely; this is* Oppu.—*The marriage-rite called A'ridam is when the bride, placed between a cow and a bull with gilded horns and hoofs, is given away with the ceremony of pouring out water: thus is known by the term* Porul'col.—*The marriage-rite called* Deyvam *is when the bride is given to the officiating Priest before the fire of the sacrifice, and is designated by the same term* Deyvam.—*The marriage-rite called* Gánderyam *is when two persons of themselves form a union; this is* Ya'zh orcu'ttam.—*The marriage-rite called* Asuram *is when the bride is delivered, after it has been declared, either that she would be given to him who should take a wild-ox, or to him who should bend a certain bow, or to him who should pierce three wild-hogs with one arrow, or should place a garland round the damsel (when overtaken in a race,* as was Atalanta); *this is* Arum-poru-venei.—*The marriage-rite called* Irácoadam *is when the bride is seized by violence, against her own consent and that of her friends.—The marriage-rite called* Paisásham *is when the bride is violated while in a state of idiotism, asleep, or intoxicated; this is* Pe'y-nilei.—*Know these eight to be called the eight marriage-rites.—Again, that which is called the practice of the Ganderver consists in the meeting and consent of two persons in a grove, or elsewhere, without intervention of negotiators, or being given in marriage by any one, arising from the fruit of the good actions which those, here called Ganderver, have performed in this world. This is the Gandervа marriage, and the intercourse between the sexes which resembles this the Author calls* furtive love.

தொலகாபபியபபொருளதிகாரம

மூனறாவதுகளவியல

இனபமுமபொருளுமஅறனுமெனறாஙகனபொடுபுணாநதவைநதிணைம
ருஙகினகாமககூடடஙகாணுஙகாலைமறையோாதேஎததுமனறலெட
டனுடதுறையமைநலயாழததுணைமையோாியலபே

அவ்றறுடபிரமமாவது - உதாரணம

மயிலாமல்குணகணகனளிபபுபயெயதா
வயலிபொணிகலனகளசொதஇ - யியகி
விாவொததவநதனைறகுசீிறுகொடுததல
பிாமததாறகணைடமணம

பிாசாபதஇயமாவது - உதாரணம

அரிமதருணகளுயிழைபெயயதுதற
குரியவனகொடுததவொணைபொருளிடடித
இருவினறுகனைதஇனனிஇறசொதஇ
யரியத்ன கிவிாவொடைமைவாகமகொடுததல
பிரிதவிலலாபபிாசாபதஇயம

ஆரிடமாவது - உதாரணம

தனகொததவொணைபொருடனமகவிாசசொதஇ
மனகொததமாணபுடையாறபெணி - யினகமகொதத
சிரிடததாரைபிறீஇஇயிவதெ
யாரிடதாறகுணடமணம

தெய்வமாவது - உதாரணம்

தீவிநெருங்கா நெய்பெய்யத் துயாரித்த
வெள்விவிளக்கழன்முன்னி நீ இக - கேள்வியார்
கைவைத்தாம்பூணுவிக்கா முற்றுற ஈயந்த
தெய்வத்தாற் கண்டமணம்.

அசுரமாவது - உதாரணம்

முகையவிழ்கோதையை முளையெயிற் றரிவையைத்
தகைநலங்கருதுந் தருக்கினாளோனி
னிலையிலைவெசய்தாரகேளியணமற்றிவளென்த
தொகைதிலியுணாத்தகப்பினைறப்படப்பகைவித்த
தன்னையாற் றியவளாயிற்றங்க
தெருன்விலியசுராதுணிந்தவாறே

இராக்கதமாவது - உதாரணம்

மகிபொற்படைம்பூணுவிமாஇற்றறைமந்தா
வலிஇறகொண்டாவதேயெனப - வலிஇற
பராக்கநெருசெய்து முழுமபாழிவிமிரோதா
விராக்கத்ததாரகண்டமணம்

பைசாசமாவது - உதாரணம
நசசாரகெளிரியைநதகாவலா

பொசசாபபெயயியபொழுதுகொளளையதது
மெயசசாரபெயயியபிருபுகழுணாபி

ஞசாவாவுதவாசகெணமை
பிசாசாபெணியபெருமைசாகியலெபெ

இடமயககுஞெசயயாவியலபினிவிவயி
யுடைமயகியடஙகுநதவெனப - வுடைய
துசாவாருதவாதஞுனிலயாககைப
பிசாசததாரகணடமணம

காநதிருவமாவது - உதாரணம
அதிசயபிளளைமபூணுருமாட வருநதமமு
ளிராபபடடுககணடியைதமெனப - கதிரபெசனயாழ
முநதிருவாசணடமுனிவாதனாரடபெ
கநதிருவாகணடகலபபு

SU'TRAM.

On considering the union by mutual desire, occurring in the five places appropriate to amorous intercourse, which forms one of the three divisions called pleasure, wealth, and virtue, it will be found to constitute one of the eight species of marriage, mentioned by the sages as peculiar to those well skilled in the lute.

EXAMPLES.

1
BRAMAM.

The giving a virgin, with eyes of the tint of the blue water-lilly and bright as the shining carp, before the age of maturity, adorned with jewels, according to the ordinance, to a Bráman equal in caste and the rest, by pouring out water; this is the nuptial rite termed Bramam.

4
PRAJÁPATTIYAM.

The giving by the father of the happy bride, with the consent of his relations and without departing from the law, double the amount of shining wealth, which had been given by the bride-groom to obtain a jewel among maidens with beautiful eyes; this is the nuptial rite called Prajápatitiyam.

3
A'RID'AM.

The giving a daughter, endowed with wealth according to his pleasure and placed between two kine of the same breed, while he pays due reverence to the bride-groom, whom he hath chosen for good qualities, is the nuptial rite denominated A'rid'am.

2
DEYVAM.

While in the long city clarified butter is poured out, the delivery of a virgin richly adorned to her lover, according to the ordinance and in the presence of the bright fire of the sacrifice, is the marriage-rite entitled Deyvam.

5
ASURAM.

When it is declared that the heroes who aspire to the enjoyment of beauty by the possession of this garland of opening buds, this white-toothed damsel, must perform such and such actions, and one, valiantly opposing the foe, performs all that is required of him and obtaineth her; this is the ancient nuptial rite prevailing among the Asurer.

7
IRA'CCADAM.

When bold men, becoming enamoured of a damsel adorned with large ornaments of gold, resolve to seize her by force; this is the marriage-rite peculiar to the broad and high shouldered Giants, who wander over the earth exhibiting their prowess.

PAISA'SHAM.

To obtain possession of the persons of females, while under the protection of their non-consenting relations and in a state of insensibility, without seeking their love in a reputable manner and without giving them a dowry, is the nuptial rite, which from its nature can only be in repute among devils.

To obtain access by deceit, to disregard the rights of nature, to remove fraudfully the garments of the bride, and, actuated by a ferocious disposition, neither to ask her consent, nor to give her a dowery; these mark the nuptial rite of impure Spirits with fleshless bodies.

6
GA'NDERVAM.

When men and women, unshaken in affection, meet together and agree between themselves, this intercourse of blameless love between two persons is the nuptial rite prevalent among the Ganderver, the votaries of the golden lute, bright as the beams of the sun.

As the nuptial rite called A'surah chiefly prevails among all castes throughout the Tamil nations, a more particular notice of it than of the rest is necessary. By the Sanscrit writers this term is applied to the payment of a valuable consideration by the bride-groom to the father or kinsfolk of the bride. By the Tamil writers it is, in this acceptation, confounded with the Prájápatyah, which, according to the Smrïtis, is the free gift of a virgin by her parents to promote the performance of civil and religious duties; but in the last of the preceding extracts is stated to consist in the endowment of the bride by her parents in double the amount of the dowery received from the bride-groom. In fact in the A'sura mar-

riage, as it actually exists in the Southern countries, the wife cannot properly be said to be sold or bought, for though the parents may, and in many instances no doubt do, appropriate the sum paid, it is more frequently expended in the purchase of jewels &c. for the bride and thus becomes a part of the *Strì-dhanam*, 𑌸𑍍𑌤𑍍𑌰𑍀𑌧𑌨𑌂, or *exclusive property of the wife*, over which the husband has no power. The money paid by the bride-groom is in the Smritis called *S'ULCAM*, 𑌶𑍁𑌲𑍍𑌕𑌂, which is defined by Vijnyánéswara in his Commentary on the Rìju-Mitácsharà to be—[illegible] *that which is taken when a virgin is given in marriage*—and is enumerated by him among the assets of the woman's property. The Tamil term corresponding with this பரிசம், or preferably பரியம், is rendered by the Revd. C. J. Beschi in his Tamil-Latin dictionary—*Arrhæ futuri matrimonii; vulgo sponsalia.* It is in fact a marriage-gift, or dowery, received from the bride-groom by the parents when the bride is betrothed, and generally for her use, as a token of the final conclusion of the engagement. Among the Bráhmans the sum is not fixed, but varies with the condition of the parties: among the Vel'lál'er one and twenty Pons (equal to 9 ⅓ Varágen, or Pagodas) is the standard amount: among some tribes payment is made, in kind, not in money, thus the 'Sulcam of a Van'nàn, or washerman, is commonly six asses, and in this case it is usually retained by the parents of the bride.

By the word 'Sulcam, the definition given by the Tamil writers of the A'sura-viváhah in the foregoing extracts may be explained; this term is applicable to any *offering* made pending the negotiation of the marriage to the bride or her parents, and includes, therefore, every act by which their favor may be conciliated. Hence the expression used in the following quotation from the Rámáyanam (see the 43rd Sect. of the first Book, 𑌬𑌾𑌲𑌕𑌾𑌣𑍍𑌡𑌂), *Virya-s'ulcam*, literally *the marriage-gift of prowess*, which in this instance consisted in bending a bow few were able to lift. Ráma not only bent, but broke the bow and obtained the lady.

RA'MA'YANAM.

𑌵𑍀𑌰𑍍𑌯𑌶𑍁𑌲𑍍𑌕𑍇𑌤𑌿 𑌮𑍇 𑌕𑌨𑍍𑌯𑌾 𑌸𑍍𑌥𑌾𑌪𑌿𑌤𑍇

𑌯𑌮𑌯𑍋𑌨𑌿𑌜𑌾

[illegible]

[illegible]

[illegible]

[illegible]

Prowess *must be the* dowery *of my virgin daughter (Sità) celestial in beauty and disposition.*

(162)

This my daughter, taken from the earth and now grown up,
Kings coming here have sought, O excellent Sage !
And I have constantly told these kings, that her dowery *was superior* prowess.

The `Sulcam, which is the essential characteristic of the A'sura rite and properly applicable to every species of dowery given by the husband, is by the Tamil writers confined to the Vírya-`sulcam, by which he endows, as it were, his bride with the fame and honor resulting from his heroic acts.

In addition to the several species of marriage here noticed, there is another, not indeed to be found in the Smrītis, unless it be considered a variation of the Gándharva-viváhah, but sanctioned by the Puránas and frequently alluded to in the heroic poems. It is peculiar to princesses and consists in calling together by heralds, deputed to proclaim the beauty and accomplishments of the lady, an assembly of kings and princes, from whom she personally selects him she wishes to prefer to her bed; it is thence called *Swayamvarah*, [illegible], *her own choice.* This practice is considered as permitted by the following and other Pauránic authority: the extract is from the 11th Chapter of the [illegible], a Section of the Pádmapurána, and contains the refusal by the king Mán'datà of one of his fifty daughters to the sage Saubarih.

PA'DMA-PURA'NA.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Hear, O chief of Sages! the established usage of the Cshatriya tribes:
Whatever youth a maiden sees and prefers, of a good family, well-formed,
And possessing all the marks indicative of prosperity, to him the virgin must be given.
This is an ancient custom of the Cshatriyas, O faultless one!
O Lord, chief of the Sages! what can we do? tell me again.

In the 6th Canto; 𑌷𑌷𑍍𑌠𑌸𑌰𑍍𑌗𑍇, of the *Raghuvam'sah,* 𑌰𑌘𑍁𑌵𑌂𑌶𑍇, Cáli-dása, describes a Swayamvarah in which the princess Indumati, selects. Ajah. the Grand-father of Rámah and king of A'yódhyà. as her husband; the calling of the assembly is thus noticed in the preceding Canto.

(163)

RAG,HUVAM'SAH.

𑌅𑌥𑍇𑌶𑍍𑌵𑌰𑍇𑌣 𑌕𑍍𑌰𑌥𑌕𑍈𑌶𑌿𑌕𑌾𑌨𑌾𑌂
𑌸𑍍𑌵𑌯𑌂𑌵𑌰𑌾𑌰𑍍𑌥𑌂 𑌸𑍍𑌵𑌸𑍁𑌰𑌿𑌨𑍍𑌦𑍁𑌮𑌤𑍍𑌯𑌾𑌃
𑌆𑌪𑍍𑌤𑌃 𑌕𑍁𑌮𑌾𑌰𑌾𑌨𑌯𑌨𑍋𑌤𑍍𑌸𑍁𑌕𑍇𑌨
𑌭𑍋𑌜𑍇𑌨 𑌦𑍂𑌤𑍋 𑌰𑌘𑌵𑍇 𑌵𑌿𑌸𑍃𑌷𑍍𑌟𑌃

Then fit messengers where sent to Rag,huh by B,hójah the sovereign of Crat,ha-cais'ica, who desired to summons the son of that king (Ajah) on account of the Swayamvarah of his sister Indumatì.

There is another remarkable instance of this custom in the story of Nalah,

நெளவுபாக்கியாநம், told originally in third Book, ஆரணியபருவம், of the Bháratam, whence is taken the fable of the *Naishadham*, நைஷதம், an Epic poem by Sri-harshah, imitated in Tamil by A'divíra Pándiyen, under the title of நைஷதம் : Damayanti, the heroine, is here represented as chusing Nalah, the hero of the tale, notwithstanding Indrah and other Deities, descending from heaven, are present in the assembly. I cite the passage which describes the appearance of the maiden before the assembly, as well in illustration of the present subject, as on account of the eminent beauty of the last verse. Indeed the high and courteous tone of the whole, notwithstanding the frequent occurrence of those gaudy images and far-sought allusions which European taste will denominate conceits, is worthy of the princely author.

NEGIZHDAM.

விணைகததமராவபயிலலொனகோவிருசையரவபயிலலொனகோ
மணைகததாசரவபயிலலொனகோவவிளையரவபயிலலொனகோ
பணைமைகவிருகூநதனமாலறடநதோபதாஇமறறவபயிலவொனகோ
வெணணமுறறுவாகவிதததுவாசமெனனமெமமரோகஙியமபுமாறறிதே

குழவிவெணடிகணைமணிவடவிடநதுவருமகருவொதநடநதோன
மழகவிறலயவிதறபாகொனபணியாலவாணகததுமாதஙகுழவ
மொழிகொணமணிசசூடடாகருசெடியுறைதருவிருசெயாகணமு
மெழுகடலவளைபபினமனனருநதெனவெடடிமாதமெழுசுருமபினவ
தடைநதார

கலைதமெதாடபழகுருசெமபொறகிரமுவகிகசவிகவியாவவி
புலைபபருமததசாவிஇயிாதூடிதனறறிலலா
திலததவிகாகருமவெநதாசியருகசியருமெனறு
வலததுகழுடடுருசெமபொனடிசிலமயாரயபசெனறுள

வரிவிலாசருவமுமவளவாசமயக்கலமூசைகனைற
பொருசிலமதனனவினஞணைபுணைப்பபொருமபொயங்கியாசபப
விரிநிலாபபரவையினறவினயங்கிழையவணியாகைகை
திருமணியிமைகளுஞசெம்பொனமணடபஙகெனறுசோநதான

இழைசுடரொறிததலானுஞசுருவிசும்புறையுமவாதேரா
பொழிமலசெறிதலானுமபூசலவணடிமிரதலானும

மழைபொருகடஙகடபெதையுருவினதெரியகானோர
விழைவொடுநோககுமவெநதாவிழிகெருககுறறயாதோ

அறறஙகுருசுடநதறபெதையாணிகளிறுகரியசோதி
யெறிகதுநணமணியிறறெறறமெறிநிலாககடவினமெயயதத
விறறகதிரவடிவெலவெநதாவிழைவொடுநோககுஙகணகள
பறிபபரிதாகிமெயயிறபதிநதன

போலுமாதோ

வஞசமொனறினறிவெறலகிறதனவதுவைநாடடி
விஞசையினபுணாபபாறகூறறைவினயகிழைவடிவமாகி

யெஞசிலஙகெமனனரியானையுமொருஙகுகொலவான
செஞசுடரவயவாளவெநதனறிவினயிழைததெனபார

தொணடைவாயமுததமூறறுமுடியிடையறனமெனகூநத
லொணதொடிவனபபுவாயநதவுருவஙகணகளாக

ணைடுழிவியாகதுமெகுசுஙகளிபபுறமெவாறநாகூறப
பணடுவாஙகெடடவாறறிறபதினமடஙகாயிறமெறனபார

வளஞூறைறகழிததமெவாஉவாணமாறிவைததவிமையமெவாணகண
அளவிகமெகாணடுயிவாயினடுனயருகஇடாமெதாழிவினடுறு
மெதளளமுதவிமைய ஞ்ஞமெசாறடுசயிமைழயுததாகத
துளஞூனறமெகாடியகூறறமுயிரஞுடிதடுவமெதனபார

அவியச்ற

டிகடுஞுவவணிசசுமெமலாஅயஙகசமெசயத
விவிமதுஉனிகருநதணடாரமெவாநடுனமெகாடியமெனைபார
வளரமுவிபபாரவகணடுமவணடிபிரமெதரியலஞுடடிக
. தனிடைகடுககணமெசயததாயமொமெகாடியமொனபார

சுமுருமனனரியாருயிவினயனகூறபவைபமமெப
ரன
வாமமெமகவிகளாரபபமணிசசி
லமமெபாகிபபசமெசயய காமரநாணமுகையமெ
சவவிகாநதளஞுமெசகைகூடபபித
தாமடுவறறடஙகணவி
லாடாணைதயைதமெதாழுதுவின றுள

(165)

Can I declare the number of deities from

the heavens, and of the other celestial beings?

Can I declare the number of the kings of the earth, or of lovely females?

Can I declare the number of richly-adorned elephants, of long-maned horses, of vast chariots, and of the throng of footmen?

It is not possible for me, nor for mortals like me, to reckon and declare the number.

By the command of the King of Vitarpà (Bîma Rájen), who resembleth a young elephant and whose broad shoulders, which seem two hills of saffron, are adorned by jewels shining with the lustre of the new-moon, the Gods of the celestial regions, the Urager resplendent with sparkling gems, the Vinjeiyer, who dwell on the silver mountain, and the Kings of the earth surrounded by the seven seas, assembled together, like a swarm of bees, which soar buzzing through the sky and longing for honey.

As she approached, it seemed as if her bosom, bright with gold and jewels, were a furious elephant, which in that forest of unrestrained passion (i. e. the assembly) stopped not except to drink the lives of those around her, and that the rings on her feet, adorned by gold and covered by sandals of red cotton, cried aloud—"Retire, O quickly retire from his fury, ye kings, protectors of the earth!"

When the damsel, beauteous as the Goddess of prosperity, as she arose a shining jewel from the wide and billowy ocean, entered the hall adorned by gold and enchased with precious stones, the sound of twisted conchs and bridal tymbals, re-echoed around and intermingled with the twanging of the cany war-bow of the God of Love.

Though the eyes of all the princes were fixed with ardent passion upon her, the form of the fawn-eyed maiden was hidden from their view, by the brightness of the jewels that blazed around her, by the flowers rained down upon her by the celestial beings, who filled the sky, and by the contending bees which hummed and swarmed among them.

The eyes of the princes, bearers of the brightly polished spears of victory, who thronged around like the billowy ocean, darting impassioned glances, being reflected from the purple-rayed sapphires among the jewels of the maiden, whose hair hung down in black and glossy braids, seemed fixed immoveably in her person.

Some said—" The king of the red-rayed sword of victory has been guilty of a great crime, for knowing that such a conquest could not be obtained without fraud, he has, under the pretence of celebrating a nuptial festival, transformed by magic spells an angel of death into a brightly adorned damsel, to destroy at once all the kings of the earth."

(166)

Some said—" Now the beautiful form of this virgin, adorned by shining bracelets, whose lips are red as the fruit of the Tondei, whose teeth are white as pearls, and whose braided hair is as glossy as the black sands of the ocean, has filled our eyes, and we behold her with wonder, while our bosoms glow with delight, we find her to excel ten-fold the idea we had conceived of her from the proclamation of the heralds."

Some would say—" Her dazzling eyes, whose glances resemble two bright swords drawn from their sheathes and placed across each other, have seized răvenously on our lives; but, if these had forborne, to devour them, there abideth beneath the vest of this highly adorned Beauty, whose speech is sweet as pellucid nectar, a cruel death-angel whose prey they would have become."

Some accused the king, adorned by cool garlands, dropping honey, with cruelty for causing his daughter to wound her small and tender feet by walking over the sensitive flower of their hearts: some accused her mother of cruelty, in that, although she beheld the weight of her swelling breasts, she had caused her slender waist to suffer pain by loading her with garlands of flowers, resounding with the hum of bees.

While the impassioned princes were thus exclaiming, while the chains of pure gold clanged up her breast, and the rings enchased with jewels glittered on her ankles, bright in beauty as a fresh blown bud, joining reverentially the flowers of her roseate hands, her large eyes sparkling like brilliant javelins, the damsel stood with humble mien before her father.

NOTE. The *Urager*, mentioned in the first verse, are the inhabitants of the Nágalógam, the world of serpents, next inferior to the earth, and the *Vinjeiyer* (Sans. *Vidyádara)* a tribe of divinities inhabiting the Méru of the antipodes, the southern Pole, which, in opposition to the golden Méru of the north, the Mythologists represent as formed of silver.—The *Tondei* or *Bimbam* (see the eighth verse) is a creeper, which bears an oblong rounded fruit of the liveliest carnation.—The *sensitive flower* (see the tenth verse) is the *Anicham*, alluded to at the end of the succeeding Chapter *On Hospitality*.—Though the epithet *roseate* occur in the version of the last verse, the rose is unknown to the Tamil poets; they substitute for it, as in the original, the Cándal', a delicate flower, of which there are two varieties the red and the white.

This custom resembles in some respect the marriage assemblies, which are said to have been held at stated periods by the Samnites: to these all the young people of both sexes were convened, and the youths, after having been examined and classed according to their talents and conduct, were permitted to chuse their wives from among the virgins in succession and according to the rank to which their merits had raised them. This institution has been much applauded and it cannot be denied that it was calculated to create great emulation among the young men: it is liable, however, to serious imputation. The feelings and inclinations of the young women were not at all consulted, and although, therefore, superior merit secured the possession of

beauty, or of wealth, love was by no means necessarily included among its rewards. The Hindu Swayamvarah on the contrary, united to all other advantages and incitements to emulation the highest motive that can actuate a noble and manly spirit—the hope of female preference.

மனை *for the family*, or *for domestic affairs;* the term literally signifies *a house*.—தக்க *fit, requisite;* past. part. of தகுதல் *to be fit, worthy*.—மாண்பு *the excellences*.—உடையாள் *she who possesses;* an appell. in the sing. fem. from உடை.—ஆகி *becoming;* the regular ger. of ஆதல்.—தற்கொண்டான் *of her husband;* this comp. is used for தன்னைக்கொண்டவன் *he who has taken her*.—வளத்தக்காள் *she who conforms to the way:* from வளம் *a way, path* and தக்காள் the contracted part. part. fem. of தகுதல்.—வாழ்க்கைத்துணை *she is a wife* emphatically, or lit. *she is the aid of domestic ilfe*.



II.

மனைமாட்சியில்லாள்கணில்லாயின்வாழ்க்கை

யெனைமாட்சித்தாயினுமில்

(உ)

The wife maintains the glory of the house;
All other glory, if she fail in this,
As if it were not, is.



மனை *of the house, the family.*—மாட்சி *the greatness, honour;* the nom. governing the subs. v..—இல்லாள் *the wife:* an appel. in the sing. fem. from இல் *a house.*—கண் *is in;* the subs. v., here supplied, is understood.—இல்லாயின் *if it exist not;* a compound of இல் and ஆயின் the subj. of ஆதல் *to be.*—வாழ்க்கை *to domestic life.*—எனை *whatever,* used in the sense of எத்துணை *how much.*—மாட்சித்து *there is of honor;* மாட்சிமை is here conjugated as a verb in the third pers. sing. neu.—ஆயினும் *though there be;* a subj. form of ஆதல். The three preceding terms scarcely admit of separate analysis; they may together be properly construed either *how much soever of honor may exist,* or *although all honor exist,* exclusively that is, of the honor of the wife.—இல் *there is not;* supply *honor.*

(163)

III.

இல்லதெனில்லவள்மாண

பானாலுள்ளதென

இல்லவள்மாணாக்கடை

(௩)

What is deficient with a virtuous wife?
If in the wife defect, then what is all
This world can give?

" A virtuous wife"—The term here used *மாண்பு* is the same that occurs in the first couplet and includes, therefore, all the excellences of disposition and conduct noticed by the commentator.—Among the latter it will be observed that " *skill in the business of the kitchen,*" is considered as essential to the perfection of the matronal character by the Hindus; as it was in former times by our ancestors, and, indeed, as it is now, by the more sober-minded of their descendants. In the following verse, which is attributed to the Author of this work and said to have been ejaculated extemporarily by him, while lying sleepless and agitated, on the night following the decease of his wife, her excellence in this art stands first in the catalogue of her good qualities.

அடிசிற்கினியாளேயன்புடையாளே
படிசொற்றவறாதபாவாய் - அடிவருடி
பின்றூங்கிமுன்னெழூஉம்பேதையேபோதியோ
என்றூங்குமென்கணிரா

When I have lost a woman who excelled in the knowledge of house-wifery, who performed rightly all domestic duties, who never transgressed my word or my door, who chafed my limbs, and, never slumbering until I slept, arose before I awoke; Alas! Alas! how can my eyes again know sleep!

Inattention to this first duty of a house-wife is reckoned among the greatest defects of women, and is accordingly severely reprehended :—thus,

NA'LAD'INA'NU'RU.

[illegible]

The woman, who bold in opposition threateneth blows, is as death;
She, who resorteth not to her kitchen betimes in the morning, is an incurable disease;

And she, who, having prepared food, grudgeth it to those who eat it, is a devil to domestic happiness;
Women of these three descriptions are a destroying weapon to their husbands.

Though devotion to her lord be accounted among the chief excellences of a woman, the Tamil writers, not only do not encourage, but scarcely ever even allude to that enthusiasm which unites her to him even in death and leads her a willing victim to his funeral pile. Though the Smritis, as many have erroneously supposed, do not enjoin this sacrifice, it cannot be denied that *some* of them permit it, like voluntary death in old age, as an exception to the denunciations against suicide in general, and that it is too frequently practised, by the worshippers of Siva and Sacti chiefly, in various parts of India. Among the Tamil and Telugu nations, however, it has never prevailed to any extent and may now be said to be nearly unknown. The act is called *Sahagamanam*, సహగమనం, from సహ *with* and గమనం *going*, and the victim సతి from సత్ *pure*; which name, also, is vulgarly given to the monuments erected in commemoration of the event. These will be found in considerable numbers at the principal places of pilgrimage, but elsewhere very rarely below the Ghâts, and on enquiry it will mostly appear that the parties were foreigners, from Hindustan or the centre of the Peninsula; above the Ghâts, in the Cannad'a and especially in the Mahârâshtra country, these trophies of fanaticism are more frequent.—The aboriginal castes of southern India differ considerably in their rules with respect to the state of widowhood; in some of

the inferior Súdra tribes widows are allowed to marry again and this seems to be permitted by the Smrītis, which, though they reprobate the practice as contrary to good morals and, therefore, conscientiously to be avoided, do not declare it positively illegal. In the higher castes again, among the Bráhmans particularly, not only are widows prohibited from entering a second time into the state of matrimony, but even virgins who have been once betrothed cannot again be given in marriage.

The Jainer utterly reject the practice of the Sahagamanam, as incompatible with the great precept of their faith—THOU SHALT COMMIT NO SLAUGHTER—and *throwing oneself into a fire* (see page 132) is, accordingly, enumerated among those worldly delusions, which a Srávaca should sedulously avoid. Such expressions, therefore, as that which occurs in the first line of the following verse, from a work, the author of which undoubtedly belonged to this sect, must not be taken literally. They are intended solely to convey a vivid idea of the strength of connubial fidelity.

CHINTA'MANI.

சாமெனிற் சாதனோக்கித் தன்னளை நின்கொடிப்
பூமனும்புனைதலின்றிப் பொற்போடு புலம்பி நைந்த
காமனே யென்னுஞ் சொல்லாசகையுறை கென்றாடுறு அயலபுவார
தேமலர்த்திருவொடொப்பார் சோகத்தைச் செல்லத்தீர்ப்பார

To die when he dies, *to grieve when he grieves, when separated*
Not to ornament themselves with flowers, but, adorned only by their own beauty,
Not even to utter the word love; they who, worshiping their lords with folded

hands, thus live
Are equal to the flower-borne Goddess of prosperity and remove all disgust from their husbands.

இல்லது *deficiency;* the same as இல்லாது neg. part. neu. of the defect. verb இல்.—என், the same as என்ன, *what is there?*—இல்லவள், the final ள் being in the text changed by *sandhi* to ண் before ம, *to the wife;* a derivative from இல் *a house* formed by the fem. affix அள், in the nom. used for the 4th or dat. case.—மாண்பு *excellence.*—ஆனால் *if it be.*—உள்ளது *that which is, that which is possessed;* the neu. part. of உள்.—என் *what is there?*—இல்லவள் *to the wife.*—மாண் *excellence.*—ஆக்கடை *when there is not.* ஆ is here used as the contracted form of ஆகாத, the neg. part. of ஆதல்; கடை has properly the same signification as இடம் *place,* but in similar phrases must be rendered in English by the adverb of time *when,* as must, also, the oblique of the latter இடத்து, when similarly used.

IV.

பெண்ணிற் பெருந்தக்க யாவுள கற்பென்னுந்
திண்மையுண் டாகப் பெறின் (௪)

Than virtuous woman what more excellent,
Who, firm in mind, her wedded faith maintains?

"Than virtuous woman &c."—So thought the mother of Lemuel, when, instructing her son, she said—"Who can find a virtuous woman? for her price is above rubies. The heart of her husband doth safely trust in her."

"Who firm in mind her wedded faith maintains"—The word rendered "wedded faith," கற்பு, applicable to the correct and modest conduct of women generally, whether virgins or matrons, is here confined to the latter, this being, as I have already noticed, its more usual acceptation. In southern India the conduct of women is much less restrained than in the northern provinces: their persons are not concealed, and they are allowed to

partake of the business and amusements of their male relations. Those whose circumstances compel them to personal labor may be seen crowding the public wells and reservoirs, and it is thought no disparagement, even for those of higher station, to bathe in the open tanks, where they display admirable address in avoiding any indelicate exposure of their persons. At religious festivals, marriages, processions and other public shews and ceremonies, the number of women of all ranks frequently exceeds that of the men; though immoderate indulgence in this respect is not deemed consistent with strict propriety and that self-denying reserve, which the Indian moralist regards as the crown of female excellence. This liberty the women of the South do not abuse: instances of misconduct in the unmarried seldom occur and those of conjugal infidelity are still more rare, even among the lowest tribes. I mean to confine this remark to the unbiassed conduct and disposition of the women themselves: in large towns it cannot be denied that considerable profligacy prevails, but it is the profligacy of circumstance and temptation, not of natural propensity.

The immuring of women in Harams, அந்தப்புரம், though the custom has always prevailed, as an appanage of their dignity, among the princes of India, has probably, when practised by Hindus of inferior rank, proceeded partly from imitation and partly from apprehension of their Mohammedan conquerors. The Tamil writers afford but few traces of this usage, the only one to which I can immediately refer being found in the following passage from the Cásicán'dam, in a speech of Nárada to Crishna, and even this, it must be observed, alludes rather to the manners and opinions of the North, where the scene of the poem is laid, than to those of the South. In describing the situation of women in his other works the same author, the prince and poet, Víra Pándiyen, represents them as enjoying even more than European freedom.

CA'SI-CA'N'DAM.

[illegible]
[illegible]
[illegible]
[illegible]

Although standing in the relation of father, or of brothers born from the

same womb,

Or of sons, if they are eminently beautiful, upon them

The minds of frail women will be running; therefore, as Sámpen (the son of Crishnen) is beauteous as the God of Love with the flowery arrows,

It is not right that he should go alone to the abode of joy (the Haram)

Where thy wives with golden bracelets reside.

The Indians of all nations and castes have been charged with licentiousness in indulging the sexual passion, and, whether proceeding from constitution, climate, habit, or the institutions of the country, this charge, as it regards the male sex, is probably founded in truth. Their own writers, as will hereafter be seen, inveigh against excess in this respect with an earnestness, which shews them to have been fully aware of its existence, and Víra-màmuni, whose evidence is incontrovertible, appears to have considered it characteristic of the superior classes, and has devoted a portion of his great work to the exposure and correction of it (see the Témbàvan'i Canto the 28th, காமங்கெடுபடலம்). But, though the fact may be true with respect to one sex, it is not so with respect to the other; for the women of southern India are uniformly chaste and temperate by nature.—Gentle and timid, as they are, usually shrinking from observation and exertion, they are nevertheless ardent in their attachments, and this disposition, directed by education, acquires a force which nothing can shake and enables them, when actuated by motives of duty or honor, to display an energy beyond their sex and a courage which no terrors can daunt. Devoted in body and mind to their domestic and conjugal duties, they are affectionate and attentive wives, anxious and tender mothers, and, not infrequently, sage and prudent friends—in fact they possess in a considerable degree the qualities, which, by the writers quoted in the following pages, are stated to constitute the perfection of the female character.

பெண்ணின், the final ன being changed to ற before ப, *than woman*; the fifth case, implying comparison, of பெண்.—பெருந, ந for ம, *more excellent.* The root பெர் *great*, though in its simple form it gives origin to no verb, like other appel. roots, assumes some verbal forms, here it has that of the fu. part.; with the affix கு it forms the verb பெருகல் *to increase* and is then regularly conjugated.—தக்க *things which are fit.*—யா, for யாவை, *what things?*—உள *are there*; the 3rd pers. plu. neu. of the def. v. உள்.—கற்பு *chastity*, or *conjugal faith.*—என்னும் *that which is called*; the fu. part. of என்னல். The Author commonly uses this word to indicate a general relation between the terms it connects, thus, in the present instance கற்பென்னுந்திண்மை means simply *the power of chastity.*—திண்மை *strength, power.*—உண்டாக *to be, to exist*; compounded of உண்டு the gen. of the def. v. உள் and ஆக the inf. of ஆதல்.—பெறின், the same as பெற்றால், *if she obtain*; the subj. of பெறுதல்.

V.

பெற்றாற்பெறிற்பெறுவர்பெண்டிர்பெருஞ
சிறப்புப
புத்தேளிர்வாழுமுலகு (அ)

Women all happiness from wedded love
Derive, and by it blessed foretaste on earth
The joys of heaven.

"Women—foretaste on earth the joys of heaven"—Parimĕl-azhager's commentary gives to this verse, which is rather obscure, a meaning very different from this version: his words are—பெண்டிர் தம்மை எய்திய கணவனை வழிபடுதல் பெறுவராயிற் புத்தேளிர் வாழும் உலகின்கண் அவரால் பெருஞ்சிறப்பினைப் பெறுவர் - எ-று - வழிபடுதலென்பது சொல்லெச்சம் - இதனாற் கொண்டாற் பேணிய மகளிர் புத்தேளிராற் பேணப்படுவரென்பது கூறப்பட்டது *If women obtain reverence for the husband who has wedded them, they will in the world inhabited by the Gods obtain from them great felicity.—The term here supplied signifying reverence is a verbal noun. It is intended by this, that, women who honor their husbands will be honored by the gods."*—To make out this meaning, however, the word வழிபாடு *reverence* must be understood in the text before பெறில், and உலகு must be taken in the seventh case, though, according to its natural meaning in the sentence, it ought to be in the fifth or genitive. The insertion of the word here supplied is entirely arbitrary, as there is nothing in the original which indicates it. The Latin commentator's explanation of this couplet is as follows—"Si mulier obtinuerit talem conjugem qui dici possit quod eam obtinuerit (quod non fiet nisi illa fidem servet suo conjuge) obtinebit magnam gloriam in mundo ubi dei regnant." According to this version, also, much must be understood to supply the full sense given to பெறுனை and the meaning of the seventh case is still improperly assigned to உலகு.—Tiruval'luver, in the concluding verse of the last chapter compares connubial felicity, generally, to the state of happiness enjoyed by the Gods in heaven, and in this couplet he appropriately describes this state as appertaining to the woman, or at least as more especially resulting from her acts. The following literal version, therefore, which is certainly simpler, as it is only necessary to understand ஈண்டு *here, this world* before பெறுவர், comes nearer perhaps than either of the foregoing to the meaning of the Author,—*In obtaining a husband,* (i. e. *by marriage*) *women obtain* here *the supreme bliss of the world inhabited by the gods.* The conjugal state is the proper sphere of women, and it is for their sakes

that the laws by which it is regulated have been instituted; for, however various, their propose is the same, all being intended to restrain the stronger and to protect the weaker sex. Marriage, is the condition that nature has assigned them and from which springs their usefulness, their happiness, their glory: it is no hyperbole, therefore, to say that wedded love, with respect to women, creates a paradise on earth.

I have already observed that the usages of the various nations and tribes in India, regarding marriage and the rules by which the general intercourse of the sexes are governed, are subject to considerable variation. These usages in many instances differ so materially that it is difficult to conceive how they would have arisen among a people professing the same religion and observing the same general laws and maxims of morality. Among all none is more striking than that, which, in translating the preceding extracts, I have rendered *raising up seed by the brother-in-law*, தெவரனாலெ கொடுக்கி, It is found both in the Jewish and Hindu code, with this difference, that it is enjoined as a duty in the former, whereas in the latter it is barely permitted to the inferior castes. At present this usage has ceased both among the Jews and Hindus. To the followers of the Smritis, as stated in those texts, it is forbidden in the present age: with those who live under the Mosaic dispensation, the parties are not relieved from the obligation of the Law, until the widow has been formally rejected and has loosened with expressions of contempt, according a set form devised by the Rabbins, the shoe-latchet of her recusant brother-in-law.

Resembling this is the loan or transfer of a wife by her husband to another for the procreation of children, which, also, is recognized by the Smrĭtis, under the term நியோகம் *assignment.* This usage was not unknown at Rome; a very remarkable instance of it is afforded by the conduct of Cato of Utica, who gave his wife Marcia, to his friend Hortensius, *according to the old custom of the Romans* (κατὰ παλαιὸν Ῥωμαίων ἦθος. Strabo.); and received her again on his death, after she had borne him several children. In Greece, also, it prevailed: it does not indeed appear to be expressly sanctioned by the laws of Solon, though these authorize heiresses, περικληρίτιδες, when their husbands were impotent, to resort to the next of kin for aid in continuing the family; but it could not have been considered illegal at Athens as Socrates transferred without question his wife Xantippe to Alcibiades. In Sparta the loan of the wife, both to citizens and strangers, if from their personal qualities they were likely to give birth to a robust and vigorous race, and fit, consequently, for the service of the common-wealth, was recommended, if not enjoined, by the laws of Lycurgus.—There was an essential difference, however, between this custom as it existed in ancient Europe and in India: in the former the progeny belonged to the natural father, for whose benefit the loan was made; in the latter to the husband of the woman, who, when impotent, incu-

rably diseased, or superannuated, was empowered to appoint her to procure him children by cohabitation with a kinsman or other person of the same tribe. The offspring of this intercourse was called, *Cshe'traja'h*, க்ஷேத்ரஜஃ, from க்ஷேத்ரம் *a field* and ஜஃ *born;* because, as declared by Menu in the following texts (see verses 33, 49, and 51 of the Ninth Chapter, நவமோத்யாயஃ), he resembles the produce of a field, which belongs to the owner of the soil not to the casual cultivator. Sometimes, by special agreement between the parties, both fathers had a joint right in a son of this description; he was then called த்வ்யாமுஷ்யாயணக்ஷேத்ரஜஃ *the son of the wife having two fathers,* and succeeded the estate of each.

MENU.

க்ஷேத்ரபூதா ஸ்ம்ருதா நாரீ பீஜபூதஸ் ஸ்ம்ருதஃ புமாந்
க்ஷேத்ரபீஜஸமாயோகாத் ஸம்பவஸ் ஸர்வதேஹிநாம்

The woman is declared to be the field and the man is declared to be the seed, and from the conjunction of the field (or receptable) and the seed ariseth the production of all corporeal existences.

யேக்ஷேத்ரிணோ பீஜவந்த: பரக்ஷேத்ரப்ரவாபிண:
தேவைஸஸ்யஸ்யஜாதஸ்ய நலபந்தே பலம் க்வசித்

Those, who, not being owners of the field, possess seed and sow it in the field of another, gain no profit whatever from the crop it produceth.

ததைவாக்ஷேத்ரிணோ பீஜம் பரக்ஷேத்ரப்ரவாபிண:
குர்வந்தி க்ஷேத்ரிணாமர்த்தம் நபீஜீ லபதே பலம்

Thus, also, (as the calf belongs to the owner of the cow, not of the bull) if those, who are not owners of the fields, sow their seed in the fields of others, they create a profit for the owners of the fields; but the owner of the seed gains no profit.

Though Polygamy, restricted only by the means of the individual, be permitted by every Hindu code and in every age to all classes, yet the practice of it among the natives of southern India is by no means general: in fact it seldom takes place even among the wealthy, unless the profligacy, barrenness, or incurable disease of the first wife renders it expedient, and even then adoption is often preferred; among the poor it is as infrequent as in Europe. When a second marriage takes place during the life-time of the first wife, she is

always considered as the mistress of the family, all religious ceremonies are conducted by her aid, and all house-hold affairs are under her exclusive management. The other wives, who are denominated *Sapatnis*, ಸಪತ್ನಿ *auxiliary wives*, are considered as her younger sisters, from whom, as to their senior and superior, all deference and respect, and even service, if required, is due. It is disgraceful for women of respectable families to become Sapatnis; which term, though not absolutely ignominious, conveys a degree of reproach.

• Polyandry which seems to express more precisely than community of wives, the usage as known to the Hindus, though forbidden by the Sruti (in the Yejur-védam) and wholly unauthorized by the Smriti, appears, nevertheless, to have frequently prevailed. The custom anciently was for one woman to be married to all the brothers of a family; in this form it still exists in Thibet in Ceylon and, I fancy, more or less in all countries in which the Bauddha religion prevails. On the continent of India, it is said to be still practised in the province we call Orissa, more properly Ód'hra-dés'a, and among particular tribes in other parts. In Malayál'am, as is well known, the vision of Plato in his ideal republic, is more completely realized: the woman, among the Náyers not being restricted to family or number, but, after she has been consecrated by the usual rites before the nuptial fire, in which ceremony any indifferent person may officiate as the representative of the husband, being in her intercourse with the other sex, restrained only by her inclinations; provided that the male with whom she associates be of an equal or superior tribe. But it must be stated for the glory of the female character, that, notwithstanding the latitude thus given to the Náyattis, and that they are thus left to the guidance of their own will and the play of their own fancy (which in other countries have not always been found the most efficient checks on the conduct of either sex), it rarely happens that they cohabit with more than one person at the same time. Whenever the existing connexion is broken, whether from incompatibility of temper, disgust, caprice, or any of the thousand vexations by which, from the frailty of nature, domestic happiness is liable to be disturbed, the woman seeks another lover, the man another mistress; but it mostly happens, that the bond of joint paternity is here, as elsewhere, too strong to be shaken off, and that the uninfluenced and uninterested union of love, when formed in youth, continues even in the decline of age.

However revolting to our sentiments, or apparently incompatible with moral restraint in a point wherein nature herself seems to demand coercion, the Polyandry of Malayál'am, when viewed in its actual effects on society and on the manners of the people among whom it prevails, will be found to be not unproductive of benefit. In the first place it has no doubt been the cause of that urbanity and courtesy for which the Náyer is distinguished; for, as it is only by personal, not extrinsic, advantages that he can expect to recommend

himself to the sex, his constant endeavour must be to attain those qualities which find favor in their sight, and his character must be moulded accordingly. To the same cause may, also, be attributed the marked galantry of this nation, which has often enabled them, without discipline, to oppose disciplined troops, and to preserve the independency of their country even to our days, long after the rest of India had been over-run by foreign conquerors. On private life, also, this institution is said to have an influence not less beneficial than on public manners. The advocates for it assert that it banishes from Malayálam many of the worst passions and feelings of our nature; for, when the sole contract between the sexes is the contract of mutual love, jealousy cannot be known, nor can those sordid speculations exist, by which, elsewhere, the warm and genial feelings of youth are, not infrequently, sacrificed to the avarice of age. The manifold miseries of seduction, also, cannot be felt; domestic peace is not liable to be destroyed by the intrusion of the adulterer; nor the social board and nuptial couch, which should be the very homesteads of love and felicity, to be haunted by the ever-active fiends, by whom those are tormented, who, are compelled to wear the hypocritical vizor of outward affection, while inwardly they regard each other with mutual hatred and disgust.

In a style similar to this, by declamation rather than by argument, this usage has been defended and such, probably, is the apology an inhabitant of Malayálam would offer for it: that which I am about to notice, though in its nature much more equivocal, has, also, had its defenders. Horace thus states the *divina sententia* respecting it of the severest of ancient moralists, both in precept and practice.

> Quidam notus homo, cum exiret fornice, macte
> Virtute esto, inquit, sententia dia Catonis,
> Nam simul ac venas inflavit tetra libido,
> Huc juvenes æquum est descendere.

The maintenance of societies of courtezans, regulated by established rules and subsisted by public endowments, is peculiar to southern India; the practice, though it may occasionally occur, not being general elsewhere. These societies are attached to the Temples, in the service of which they are employed as dancers and singers, after having been consecrated to it by a ceremony called *Sóbhanam*, ശോഭനം; this term, derived from ശുഭം *propitious*, literally signifies *festivity*, but is applied both to the consummation of ordinary marriages, when the betrothed wife attains the age of puberty, and to a species of nuptial rite by which these females are constituted the concubines, or, as the word exactly imports *slaves*, ദേവദാസി, of the Deity to whom they minister. They all belong to different tribes of Súdras, many to the കൈക്കോളര or *weavers*, and are either devoted to this state, which is by no means considered ignomi-

nious, by their parents, or are the descendants of those who have been so devoted. Their male offspring are instructed in the use of the cymbal and tabor, the clarion and trumpet, and various loud-sounding instruments for which we have no name, and are the musicians of the temples. In the Tamil countries the women belonging to these societies are not permitted to cohabit with any but persons of pure caste; in other districts they are less restricted, but they must no where be confounded with the common bands of dancing women and courtezans, from whom they are entirely distinct.

பெற்றான் the contracted part. past. in the masc. of பெறுதல் *to obtain*; the word *wife* must be understood, and this term will then imply *one who has obtained a wife, a husband.*—பெறின் *when they obtain*; the subj. of the same verb. The final ன் and ல் of the two preceding terms are changed by Sandhi to ற் before ப.—பெறுவர் *they obtain*: the third per. plu. of the fu. of the same verb, used indefinitely.—பெண்டிர் *women*: the plu. of பெண்டு, governing the preceding v.—பெரும *the great.*—சிறப்பு *felicity.*—புத்தேளிர் *the Gods, the deities of the inferior heaven*: the plu. of புத்தேள். This word, also, signifies *new, fresh* and is used as a collective name of the Gods from their being always in a state of *youth.*—வாழும் *in which reside*; the fu. part. of வாழுதல்.—உலகு *of the world.*

NOTE. The verb பெறுதல் *to obtain* and it's derivatives have, as particularly exemplified in the first verse of the succeeding Chapter, a variety of significations; பெற்றான் here signifies *a husband*, but it will take any meaning indicated by the terms with which it is constructively united. Thus with a word signifying a *crown* or a *throne* it will mean *a king*, and in the following distich two different senses may be assigned to it—பெற்றான்பெருக்கத்துணைப்பதைப்பெறுவனான்-பெற்றபொருட-கேடுபெறின்—here if பொருள் be rendered *wealth* and கேடு *loss*, பெற்றான் must mean *owner*, and the whole verse must be translated—*If the wealth which he hath acquired be* LOST, *the* OWNER *will be overwhelmed by affliction*—but if பொருள் be rendered *son* and கேடு *degeneracy*, பெற்றான் must mean a *father* and the whole be translated—*If the* SON *he hath begotten* DEGENERATE, *the* FATHER *will be overwhelmed by affliction*.—The use of terms in a double sense constitutes a marked feature of Tamil poetry, and it is considered the height of art in the management of the figure, so to arrange them that they may mutually explain each other.

(179)

VI.

புகழ்புரிந்தில்லிலோர்க்கில்லை
யிகழ்வார்முனே
னேறுபோற்பீடுநடை (௧)

Before their scornful foes,
Bold as a lion those dare never walk,

Whose fame is sullied by their wives' base deeds.

"Dare never walk"—All people seem in all times to have considered the infamy of the guilty wife as transferred to the abused husband. Questions regarding women in general or relating to the conduct of husband and wife are in India under the immediate cognizance of the heads of castes, who claim and, where ancient custom has been respected, exercise jurisdiction in all matters of discipline and moral conduct, which the common law cannot effectually reach. Assisted in cases of importance by a general meeting of the tribe, they notice with strictness all family disputes and are very minute in their distinctions respecting them; they often interfere to reconcile differences, but, when the misconduct of a female becomes so notorious as to be disgraceful to the community, they insist on a separation, in which case it is customary to impose a fine on the husband as well as the adulterer: that this is founded in justice the general sentiment against the husband seems to prove.—Among nations advanced to a certain state of civilization, it cannot be denied that the minds of women, in which the violent passions are carefully corrected by the education they receive, are actually less prone to evil than those of the sterner sex; nature, however, when uncontrolled, is impartial in all her operations, and it may, therefore, be thought that there is more galantry than truth in the following Stanza, and that she has made a more equal partition of evil between the sexes than is therein implied.

நல்லாரகளெல்லாருநல்லாரோதன்னமயால்
வல்லாராற்கெடுபடாராயின - நல்லறி
வாணமககடபறபலரக்கெயுணடாகுமபெணடிரும-
மாணபுககெகெடுககாவிடின

All women would be good by nature, if the men did not spoil them;
And most men would have a tolerable stock of sense, if the women did not make fools of them.

As a contrast to this I cite the following verses. Satirists have ever considered women lawful spoil and even graver writers have not refrained from sarcasm against them: but neither satire, nor sarcasm, is the criterion of truth.

CHINTA'MAN'I.

அனபுநூலாகவினசொலலாதொடுததலாநதகாத
லினபுருசெயஙினறசாநதிறைகபுவனாசேதறறமாலி
நனபகறருடடிவிளளாதொழுகினுநஙகைமாாககுப
பினசெலுமபிறாககணணுளளமபிலலையராககடியதனறே

Although their husbands bind together the flowers of endearing words by the thread of affection, and, perfuming them with the sandal of desire, fail not throughout the day to adorn them by the garland of delight-inspiring love, the eyes and minds of women will still follow strangers; to this inconstancy fawn-eyed beauties are ever prone.

பெணணெனபபடுபகேணமோபிடிலபிறபபுநோககா
வுணணிறைவுடையவலலவோராயிரமனததாகு
மெணணிபபததஙகையிடடாலிநதிரனமகளுமாஙகே
வெணணெயகுனறெரிபுறறுறறபோனமெலிநதுபினனிறகுமனறே

Hear further the disposition of women: they are void of the feelings of honor, regardless of the pride of birth,
Their minds are ever vacant, and they have a thousand varying wills;
If the trifling sum of ten pieces of coin were counted into the hand of the daughter of Indren, the king of heaven, she would instantaneously yield,
Melting as a mountain of butter melteth before the heat of the fire.

NI'DI-NERI-VIL'ACCAM.

கறபினமகவிாநலமேவினறாணவுகொள
பொறமுடிநலலாாகளிகலலமறறுததம
கேளவாககுமேதிலாககுநதமடகுநதமிலினாா
யாவாககுஙகேடுசூழாா

வெகெதழிலனபிகசாலிவிாயாவிசெயலலான
காதையாககணகலாநாககததான - வாயகத
நயனுடையினசொலானகேளவினுமாதாக

கயல்கணமேலாகுமனம.

Than unfaithful women, even those who sell their favors for subsistence,
Adorned by golden bracelets, are far preferable ;
As neither to their husbands, nor to strangers, nor to themselves, nor to their relations,
Do they cause destruction.

Although their husband excel in beauty, although he be young and skilled in song,
Although his glances attract all female eyes,
And his pleasing speech breathe mirth and gaity around,
The minds of women will be fixed on another.

(181)

PAZHA-MOZHI.

நிறையானமிகுகலாநேரிழையாரதமமைச
சிறையாலகாபபடுததலாகாதுறுகோ
வருந்இலவிஇனியாபபிணுநாயவா
றிருநதுதலெனறுமோவில

It is not possible to restraint within any bound those who are adorned by jewels (women), if they are devoid of good qualities—shall I say why? is it possible by any pains or by binding it ever so tightly to keep a dog's tail straight? no (i. e. because it is contrary to its nature).

VALEIYÀ-PADI.

உணடியுடகாபபுணடு றுபொருடகாபபுணடு
கணடவிழுபபொருடகலவிககுககாபபுணடு
பெணடிர ககாபபிலெமன றுவையததக
கணடுமொழிநதனரகறறறிநதோரே

Eatables may be preserved, worldly wealth may be preserved, and the more excellent wealth of knowledge may, also, be preserved; but the wise and learned, whose ken scans the world, say, the women cannot be preserved.

A'SLO'CAM.

நாக்நிஸ்த்ருப்யதி காஷ்டாநாம் நாபகாநாம் மஹோததி:
நாந்தக ஸர்வபூதாநாம் ந பும்ஸாம் வாமலோசநா:

As the fire is not satisfied by fuel, nor the ocean by the confluence of waters, Nor death by the seizure of all souls, so large-eyed women are never satisfied by the enjoyment of men.

NOTE. This verse occurs in the Viváda-sétuh, விவாதஸேது:, the original of Halhed's "Code of Gentoo laws" and is particularly alluded to by the translator; Jaganatha Tercapanchana in his Digest, also, cites it as belonging to the B,hárata. It coincides exactly in sense and nearly in expression with the latter part of the 15th and 16th verse of the 30th Chapter of Proverbs; the whole of which bears a strong resemblance to a series of Sanscrit Slócas. Physical reasons may probably be given for the expression in the Hebrew, עצר רחם, the literal meaning of which, according to Schultens, is "*constrictio uteri*;" but the term used in the Sanscrit, as a metonymy for *women*, வாமலோசநா:, *the large eyed*, while it is more delicate, is also more directly expressive of the insatiableness it is intended to imply.

Among a variety of points, in which the law of the Smrĭtis coincides with the common law of England, it agrees with it, also, in considering marriage as indissoluble: a Hindu cannot divorce his wife on any account whatever, but, if she be unfaithful, or so incorrigibly wicked as to have been finally degraded, he may, to preserve himself from contamination, put her away. But even then he must provide her with food, clothing and habitation, for,

though excluded from his society, she is still his wife; the marriage is not dissolved. Among some of the Bráhmans, the singular custom exists of performing the funeral rites for degraded females, as if they were actually deceased. In such case the outcast usually becomes entirely estranged from her family and seeks support elsewhere; if, however, she be married her husband may by law, notwithstanding this custom, be compelled to maintain her. The following extracts explain and confirm the statement here made. The first is a text of Yájnyavalcya's with part of the commentary of Vijnyànés'wara thereon; the two next are cited in the Mád,haviyam; the fourth is from Menu; and the last an ethical verse from the Níti-sáram.—The word *tyágah*, [illegible] from [illegible] *reject*, must be taken in the sense given to it by the commentator as often as it occurs.

MITA'CSHARA'.

[illegible]
[illegible]

[illegible]
[illegible]

TEXT.

The adultress is purified by menstruation, but, if she become pregnant, she must be put away (tyágò vid,hîyatè)

And so, also, should the heinous sinner guilty of procuring abortion, or of the murder of her husband.

COMMENTARY.

The term tyágah means exclusion from the bed and from sacred rites, not the utter rejection (divorce) of her; for it is ordained that such a one shall be kept in confinement in the house.

MA'D,HAVI'YAM.

[illegible]
[illegible]

[illegible]

[illegible]

Women must not be entirely rejected; except for the murder of Bráhmans and similar heinous crimes,

And, even then, they should be made to perform an appropriate expiation in the house.

(183)

Of whatever crimes women, who are entirely rejected, be they great or small, are guilty,

The guilt of them, encreased a hundred fold, shall attach to their relations.

MENU.

[illegible]

[illegible]

A husband must retain his criminal wife under close confinement in his house,

And, whatever expiation is ordered for a male guilty of adultery, that she must be made to perform.

NÍTI-SA'RAM.

[illegible]

[illegible]

[illegible]

[illegible]

A wife given to constant strife, who stealeth her husband's property,
Or taketh part with his enemies, who converseth with strange men,
Who eateth before her husband, or resorteth to the houses of others,
Such a one should be put away (tyajèt), although she have borne ten children.

The coincidence here apparent between our own and the Hindu law as very remarkable: The term *tyágah* describes precisely that species of divorce to the extent of which the common allows the canon law to operate; that is to separation *a mensa et thoro*, which is expressed, almost literally, by the Sanscrit, *upabhóga dharmacárayóh*, the latter term here meaning the preparation of the daily meals, the rites of hospitality and other domestic duties.

புகழ் *praise, reputation.*—புரிந்த *bestowing*, from புரிதல் *to do, act from peculiar influence, bestow.*—இல் *a wife:* this term is used here for the appellative இல்லாள் *the woman of the house.*—இல்லோர்க்கு *to those who have not*, a personal derivative in the 4th. or dat. plu. from the root இல். Similar derivations may be formed by the affixes ஆன் and ஆள் sing. ஆர் and ஓர் plu. from all the roots in the language; in meaning they are the same as the regular pron. part., this term, for example, corresponding with இல்லாதவர்க்கு, but they are not like the parts. subject to verbal government.—இல்லை *there is not.*—இகழ்வார் *scorners, enemies:* an appel. plu. from இகழ்வு *scorn, abuse.*—

முன் *before:* this term here used as a prep. is properly a subs., signifying *antecedence* either of time or place.—ஏறு *a lion.*—போல் *like;* this term, used generally as a particle of similitude, is properly the root of the verb போலுதல் *to resemble.*—பீடுநடை *bold gait;* this compound, which is the nom. of the sentence governing the neg. verb இல்லை, is from பீடு *greatness, might* and நடை *a step, gait, conduct.*

ILLUSTRATIONS.

The authors of the first of the succeeding

quotations were followers of the
Sruti Smriti; the second is the composition of
by a Christian writer.
a Jaina; and the two next are

NA'LADI-NA'NU'RU.

அருமைபெற்றகறபின்மிராஙயனை
பெருமைபெயரபுபெண்டிடொளிஞம - விருமபிய
பெறுதைசயாறபினனிறபாரினமையெபெறு
கறுதலாணவமைதஙவள

குடநீரட்டுணணுமிடுககடபொழுதும
கடனீரறவுணணுஙகேளிரவரினும
கடனீரமைகையாறுககொளளுமடமொழி
மாதாமனைமாடசியாள

நாலாறுமாறாயநனிசிறிதாயெபபுறனும
மேலாறுமேலுறைசோரினும - மேலாய
வலலாளாயவாழுமூாதறபுகழுமாணகறபின
இலலாளமாநததெயில

கடகினியாளகாதலனகாதலவகைபுனைவா
ளுடகுடையாளூாநாணியலபினு - ளுடகி
யிடனறிநதூடியினிதினுணரு
மடமொழிமாதாரளபெண

எஞஞானறுமெஙகணவாநதோளமேறசோநதெழினு
மஞஞானறுகணடெமபோலநாணுதுமா - லெஞஞானறு
மெனனைகெழீஇயினாகொலலொபொருணசையா
பனமாாபுசோநதொழுகுவா

உளைத்துணைவுடையார்றெறியநூல்றறல்
வளைவளைமைபூண்டான்கிணைபொரு · டைவிய
வாளமகளைக்கயிலிழிலவாணவினைத்தநேர்
காஞுடையாளைபெற்றநலம

(185)

Although women are high in
in conjugal fidelity, they must

reputation and equal to the goddess Ayráni
cautiously avoid those who are enamoured
of them and follow them in hopes of gratifying their passions; for such caution is the safe-guard of the virtue of matrons with perfumed foreheads.

If in time of distress, when the meal of the whole family is cooked by the water of a small pot, a host of relations sufficient to consume the water of the sea should come at once, the softly speaking woman, who shews herself as bounteous as the ocean, is the glory of her house.

Though her house be open on the four quarters, though it be exceedingly small, and though the rain pour in on every side, a chaste and virtuous women will be renowned in the place in which she resideth and her habitation respected.

She who is pleasing to the eye, who in all things gratifieth her husband according to his desire and at all times standeth in awe of him, whose modesty is so conspicuous as shame her sex, who reverenceth her husband, and in all her love-quarrels with him acteth with such prudence that reconciliation affordeth him increased delight; this mildly speaking matron is truly a woman.

Whenever our husbands embrace our shoulders, we feel ashamed, as if we saw them for the first time; what pleasure then can those women enjoy, who, from the desire of money, endure daily the embraces of many men?

Riches in the possession of a generous man resemble in their effects the learning acquired by a man of great natural ability; the chastity of a modest woman is like to a sharp sabre in the hands of a courageous man.

ARANERI-CHARAM.

கொணடானகுறிபபொழுகலகூறியநாணுடைமை
கணடதுகணடுவிழையாமை - விணடு
வெறுபபனசெயயாமைவெஃகாமைநீககி
புறுபபொடுளாவுடையாளபெண

வழிபாடுடையனாயவாழகைகடாய
முனியாதுசொலலியசெயதான - கெகிருவாய
தெதறிபபணியுமெவிலலாவிரயாணமகன
பொறறிபபுவியுமபுரிசு.

மடடபபதாஉமகெடடபெறுவதாஉமவெணபான
முடிபபதாஉமெலலாருஞசெயவர - படைததகுல
இடடுணடிலவாழகைபுரிநதாகலலறததெ
சிறபாரெலபெணடிரெனபார

(186)

மருவியகாதனமனையாளுநதாளு
மிருவருமபூணடியபபினலலா - லொருவரால
இலவாழகையெனனுமியலபுடையவானசகடஞ
செலலாதுதெறறிததினறு

விலககாததுவநதவிருநதோமபிகினறன
மவளவாழககைநனறுதவததிற - பூவணகோதை
மெலலியலலாளுநலலவிருநதோமபிச
சொலலெதிரசொலலாளெனில

தலைமகனிறறீரநதுறைதறனபிறரிறசோத
னிலைமையிறறீபபெணடீரசசெதல - கலலணிநது
வெறறாரபுகுதலவிழாககாணடலெனனபிடுதல
கோறறொழியாளகோளழியுமாறு

அயலாரவனபோகவமமருசளாடிக
கயலேரகணணாலெவழுநதிபபுயலமபாரல
வனடோசகிநினறுலாமவரனரதடையகணரு
டனைடோசகிபபினசெலலுயகூறறு

She is truly a woman, who hath especially learned to obey the least sign from her husband, to preserve a laudable modesty, not to covet any thing she hath seen, and, without causing disgust by opposition, to forsake whatever he disliketh.

If she render due service, conduct rightly the house-hold affairs, perform without petulence all she is told to do, and act obediently without cavil; such a woman her husband should love, worship and adorn.

All women are ignorant, all bear children, and all are liable to female frailties; if, in addition, they distribute food, according to their means, before they themselves eat, if they discharge all domestic duties, and continue firm in virtue, they are worthy to be called women.

While living in the marriage state the husband and the wife united in affection must both (like two wheels) support the towering chariot of domestic life; otherwise it cannot proceed, but constantly interupted, must at length stop.

If all rites are duly observed and guests hospitably received, the domestic state is more excellent than the austerest penance; excellent is that gentle wo-

man, the garland of beauty, who dischargeth the duties of hospitally without disputing her husband's will.

To reside apart from her husband, to enter the house of a stranger, to consort with disreputable women, to visit foreign places adorned with

jewels, to frequent festivals, to worship strange gods; the honor of women, adorned by beautiful bracelets, is lessened by these means.

Death follows with his up-lifted club that woman with large eyes darting glances keen as a scimetar, who while her husband is absent bathes in saffron-water, or stains her eyes, sparkling like fish, with collyrium, or drives the bees from the flowers that adorn her cloud-black hair.

VERSES BY VIDVÀN SA'MI-NA'DA' PILLEI.

அடடதிககுமபோறறுமறவாழியானவறகுச
செடடுதிசைககாருஞசெயமுறையே - படடமுளள

மனனவாககுநீதிவழியாசசெஙகோனமுறைமை
மினனவியாரககுனனகறபுமெனமுறையாம - வனவியாககு
வேதமொழிபோதுமுறைவேளாளாககீகைமுறை
யாவையுஙகாபபாறறலவாககாமுறையே - பேதமிலா
நமபியனாநஙகையரும - நஙகையனாநமபியரும
பமபியொனறுயவாழுமுறைபறறு

As the Supreme Being, who is the ocean of virtue and is worshiped in the eight regions of the earth,
Possesseth the attributes of creation, protection and destruction,
So the attribute of a king ought to be the undeviated sceptre of justice;
The attribute of a female, dazzling as a flash of lightning, chastity;
To teach the scriptures is the duty of Bráhmans (priests);
Of the Vél'ál'er (cultivators) liberality
And the protection of all are the special duties;
And the duty of husbands towards their wives and of wives towards their husbands is, that they should dwell together in constant love.

தலைவனுந தலைவியுமனபாாதலைகளிறபசைமனப
பிணிமனமொருமையொடுகூடிலதனிலவாழதல
பலமெனவமெனனிலவானிறபரமனருமருளபெறினப
தவினிறுசிகாலமெனகொளவாழவாரே

Ask ye the reward which awaiteth the husband and wife who live on earth in mutual love, constancy and strict union, know that it is to live eternally in heaven in the enjoyment of the beatitude vouchsafed by the Supreme Being.

SCA'NDAM.

மெனவியமைபானவளையுமெவரியவேமெனிற
றுனபுனதாகுமாிதானதவமாகும
வானமுனதாகுமவைமனைஉமுனதாகு
முனமிலதாகுமாிதொனறுமிலதனறே

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காணடகையதலைவரைகள

வளாரமேபான

வேணடுமுதறபினாதமமெய்யுணாவினிறகு
பீணடையுஞதெய்வதமுமாமுகிலுமெனறுவ
ஆணடகைமையோாகளுமவாககுதிகானெற

By wedding a woman of a gentle disposition and distinguished by excellent qualities, charity is promoted, devotion is maintained, heaven is secured, the wealth of this world is acquired, there is nothing deficient and nothing difficult.

The terrestial deities and the mighty clouds obey the sure words of those chaste matrons who devote themselves to their husbands as to Gods; to them, therefore, the male-sex is by no means equal.

CA'SICA'NDAM.

இல்லறந்திறம்பியவன்விட்டுவார
அல்லல்செய்துவற்றினைழித்திடார

புல்லிகாதலராயுடம்பொலிவுற
மல்லல்லாயகனியஞ்சணியரால்

கொழுநன்சொற்கடவாதுநற்கொள்கையே
வழுவினல்லறமவனறமாற்றுந
ஒழுக்கதெய்வமபராயமலர்தூவுதல்
பழுதில்கற்புடைப்பத்தினிகட்கே[illegible]வ

அழுகிலவிக்கஞ்சிறிதிலாயினும
ஒழிவிலேயவிரப்புறதவராயினும
கிழவதனமையாயினுங்கேளவரைப
பழுதுசொல்கலப்பணிநயங்குவார

வசையில்காதலர்தாயத்தைதலைகுழி
யசதியாடலரனபரமைழுத்திடுன
யிசையினல்லமுதெனுமவிடுதுள
நசையிறேடுபொருகெனநணுவார

தனமாணபுடையமவியாளமவினதனவினநனனிற
சொனமாணபவினதநதொகுமாஙகவளையதிலாசெல
இனமாணபுறதென றுயாவேதமிசைதவாறறுல
அனறுளவடிவஙகுளஞசெயதியறையஅறசறன

They (matrons) procure all things necessary for maintaining the duties of domestic life and waste nothing vainly, so as to occasion distress; to secure long life to their husbands, they beautify themselves with excellent saffron.

It is prescribed to a virtuous and chaste matron, as the first of domestic duties, not to exceed the words of her husband, and to perform the duties of religion by serving the Gods, worshipping them and scattering flowers before them.

Though they possess no beauty, though they are afflicted by incurable disease and poverty, though they are in the extreme of old age, virtuous wives will adhere to their husbands and speak no ill of them.

They indulge not in laughter in the presence of the father and mother of their husbands; when their husbands call, even though they were eating Ambrosia, they would joyfully quit it and hasten to them.

When a virtuous and respectable matron entereth the house, all honor is concentrated in it, but, if a house have no mistress, the honor thereof cannot be maintained: as it is so declared in the sacred scriptures, I have endeavoured to describe the appearance and qualities of such a matron.

BRAMO'TTARA-CA'NDAM.

பெணணலதஇனபமபெறுதலாமகவிலனபெறுதார
பெணணலதஇலனபபெறறலாமகபபெறறார
பெணணலதஇருமகவுபெறறிருமையுமபெறறார
பெணணலதஇலனறிபொருபெறுமபொருளினறே

Children cannot be obtained but through the means of conjugal felicity; by the attainment of conjugal felicity children, also, are obtained, and they who enjoy conjugal felicity, by obtaining children, secure their happiness in both worlds; moreover, no wealth can be acquired except by conjugal felicity.

PAZHA-MOZHI.

செலவாமைநோககிககுறிபபறியுமபணபிறம
யிலலாளையநதவிருநதோமபிசசெலவத
திடரினறியெயததிருநதாரேகாருக
கடலிடடுவிராமபணணிறரா

Those, who knowing no affliction rejoice in wealth, while their wives, intuitively comprehending their signs, wait not for orders, but receive every guest who presents himself with constant hospitality, have baled from the sea (i. e. as the sea cannot be exhausted by baling, so the wealth of those who thus act cannot be diminished).

SIRU-PANJA MULAM.

மக்கட்பெறுதன்மடனுடைமைநாணுடைமை
யொக்கவுடனுறைதலீரமை - தொக்க
விலைமகளல்லாதாட்கொண்டானைக்கூடும்
தலைமகளிற்றாமருந்து

The bearing of children, simplicity, modesty, constant residence with her husband and liberality; lo! these five form together a love-potion, which subjects their lords to the will of those whose favors cannot be purchased.

NOTE. The concluding sentence is a periphrasis for *matrons* in contradistinction to *courtezans* விலைமகள *women who sell their favors.*

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NAL-VAZHI.

கல்லாதமாந்தர்க்குக்கற்றுணர்ந்தார்சொற்கூற்றம்
அல்லாதமாந்தர்க்கறங்கூற்றம் - மெல்லிய
வாழைக்குத்தானீன்றகாய்கூற்றங்கூற்றமே
யில்லத்திருந்தொழுகாப்பெண்

நீறில்லாநெற்றிபாழ்நெய்யில்லாவுண்டிபாழ்
ஆறில்லாவூருக்கழகுபாழ்மாறே
யுடன்பிறப்பில்லாவுடம்புபாழ்பாழே
மடக்கொடியில்லாமனை

The learned are as death to ignorant men; to wicked men the virtuous are as death; to the soft plantain-tree the very fruit it produceth is death; but above all, death to the house to which she belongeth is a vicious woman.

Destitute of perfection is the forehead on which the sacred ashes are not rubbed; destitute of taste is the food not enriched by clarified butter; destitute of beauty is the country in which there are no waters; destitute, also, is he who hath no brethern; but above all, above all destitute is the house in which no tender vine flourisheth (i. e. which hath no mistress).

SANCATRU-PA'RADAM.

[illegible]
[illegible]
[illegible]
[illegible]

It is the duty of those adorned by heavy earrings (women) to afford that delight which rejoiceth the mind; and to confirm affection by doing immediately for their husbands whatever service may honestly be done and by which they may give them pleasure.

PA'RADAM.

[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]

[illegible]

மணமுறை றதிருநதிவழி பாடுகளியைப டேபன
நன முறைபவற திலிமை காடடியவைடே தடி.
யண டொபாடு சமைததட பிள லெகுவண டுதடுத

வலலவன்கண றதிணமா இமலராணட
நலலினநறுமபடுாக றபணிகளடுசடுான
டுசாலிறுமவடுாய இலலை துனன மகிழடுவாடுமை
இலலினமுறையாற றுயனிமுகருமுநலதரல

சாபிமுதலாகவுளைபல இயிராசாகதும
அருளுடையலெலிய இழுமபிதவிரபபன
றிருவுறமனை நதவனலைஉகடுயாருடுறற
வுரைடுசாலிய றிநதி லெ ஞுவந இடவுளாபடுபன

அவவிவழிபாடுகளியற றுவன லைநடுதார
தவருங றயகற றுவன ருநதவளியாதமபாற
டுபாலவியகலலிதடுதலிறபுகநுமுறைடுசயவன
இவவினைபுரிநதுடுசயடுலன நயனைரு றிததாள

சாற இலையுளாதத டுயாழ தககாடுதனடுவயப
பூந இருநிலாதத வனபுகழந ஞுமவளிபுகான
ஆயத இதையுளாத தயாகளாபுடுயாடுடுசலவம
வாயத துகளிடுசாகடுபாலலிடுபனவருததாள

The beautiful Cāicai, a woman who dwelt in the vicinity of mount Méru, standing in the presence of the virtuous Sāndilci, said—" By the strictest devotion thou hast attained to a state of exalted virtue, how is this path to be reached ?" She thus instructed her ;

" I daily reverence my father and mother-in-law and I diligently execute all that they command, and to the Gods, to ancestors and to guests I humbly perform every prescribed duty.

" I know not even the way to the street-door, nor at any time do I stand idly laughing, nor do I ever serve those, to whom I owe respect, with food without previously washing in pure water, nor do I greedily covet any part

of the food, but bestow it freely.

" Regarding my husband as a divinity, I fulfil faithfully all my duties and perform every necessary service to him; I ascertain carefully those

things that are pleasant to his taste, and, having procured them, I prepare food accordingly and affectionately serve it to him.

" From the day on which my husband quits me, I leave off the use of flowered garments, of perfumes and of jewels; but, as soon as he returns, I again resume them with delight, and discharge every domestic duty with faultless propriety.

" Kine and other creatures under my care I treat with assiduous kindness and carefully prevent their suffering from hunger; I am never known to utter an angry word, so as to give offence to my husband, but always speak so as to give him pleasure.

" I perform all rites due to fire, I supply the wants of the miserable, and I cause my children to enter the path of right knowledge and increasing learning;" thus she particularized every duty she was accustomed to discharge.

Admiring all that Sándilei had said, the other, resembling the flower-borne Goddess of prosperity, highly extolled her and returned to her home. Those, said Vid'umen, who reflect on this and teach it to others, shall be blessed with long-life and wealth and attain to eternal felicity.

தந்தைதாயமனைவியுடன்பிறந்தோரமனைசேர்ந்தாரிவர்களிலொருவர்
முனிமறந்தொருவர்களெனிற்றிடத்தேத்தருணமுனமேவனைவியெனமுறைதிப
பினையனையகலவினைகடவுளைவியரபபேணியாககவனபிமதவுகொண
டுனியதேவர்தென்புலத்தவர்களிற்றியாகருந்தடைறுதி

மனதொடுவாகருகாய்முமொன றுயட்டில்செய்யனவையுடைமித
தன அடுகளவ ஞுகுஞ்வழிபபடுயியறவைததாயமியினசொலபொடுதகப
புனிதமும றியுநபெதவிவுமுடைனாகிநாடொடாறுமோர இனமபோலத
அனிதபட்டகதொரபதுவிாதததொரிபொவினயதிற றுவிர்வோர

முதலொருமறையோனபனளிபோதிருவாமுநனமவனயவளபலதருமம
பறியபிமநமற அருற றினவிவியரைபதிவழிப்பாடடினிபிருநடுத
சதமுறியவனசொற றுயவிட்டறயுடைதனனமூவருமவிதியான
முதிருடலகற றிரறகதிபுகுநதசமுதல்றகேடவைசாரதுவைபபான

முன்மவனயவடுனடுகொழுனெவகிநுனமுற றியதன றுயிறயகள
எனபயன தனுனயிறுதியவடுெடையதவாற றவிபெயல்சீகதிச
சொனமுமறதவறுதிய றிறுவொடுசொருல்கெய அமரறவிதான
பினமதிளைரக அடுபதுறசொகடிபபெயினுமிலாபபெருபோன

வருவிசீமடகதைமினவேல்செயதிவளுடை றுயதிகாயகனபாற
சுருதியனபுடையனாபெயகவவிகைடவனாககுருதிகறகுதெதிற
புரியாகவுள றனகொழிநியாகதிய்றபுகுனவயென றுவாதறவிடடுகனறுன
குருதிவிநறுசசானிறவுவைதஅதடொகைகணைடிவைபெயலாருசொனமுள

ஒழுககமுஞசீருமினசொலுஙஆயவுளமுயகறபுடைமையுமனபும
இழுககறநடததுமவாகடுனவரோமனிதமான றிசைதகிடுமடவார
பழிபபறவொழுகுஙகறபுடைமையின ருட்யகொளாகினைமுயசிகணமெர
விழிகனலதனுனமதனுடலெரிததசெயதகாரணமெனவுணரபபான

புருடனுணடபினறுணைவபூவைமாரக

குரியதாமவனுமழுதாயிலு றறபின
அருகிலிற றயினறுயகவனமுனவிழிந்த

திருடவிலகலொனலெகநபிறுறறோர
பூணைகளமாவிாிகளபோற றுகிசாநதனி

மாணபினமஙகையாவலலவனியகிழல
ஆணடுநீபஙகிட்டைநதபினபிளவுவ
காணடலைகறபுடையோாகளகவிடுனலாம

மனைவாழவினபுறிகினபுறுவாரவள
றனைவிருனபுறிறறுமவவளனைமே
றுணிவாநாயகனைகாவிலுாநறுனபுறா
ணிதமறறமகிழசசிகலைபபடுமே

பிறரிறசொலலொபெணமையினமுததவர
மனறவினனறிமவினிற்றறனிதநாா
குறிகொணமாதலைமாமியகடகொநற
நெறியினாசசவனைநயநதபபுவாா

கனைவவபொறசொவிலாபுகடசகுமெள
றுனைவிருறகனஆமிசைதடாா
மனைவறுயிருநதிமகிழுமன
றிவினவினமஞசவிசைவுறநதிதாயருவாா

When a girl hath been given in marriage before she hath attained the age of puberty by her father, her mother, her maternal uncle, or her brother, she should consider her husband as the Deity, and, cherishing him as her own life, should discharge, with his consent, all her duties to guests, to the manes and to the Gods.

Her mind, speech, and actions should be in unison; she should evince her skill in culinary affairs; she should duly perform all requisite offices for her husband; and to gentle speech she should add purity, knowledge, and intelligence: those, who thus uniformly conducting themselves alleviate the ills of life, are truly virtuous and are secure of happiness here and hereafter.

Formerly a Bráhman had two wives, the elder of whom, without consulting her husband, performed various charitable acts, while the younger, employed solely in his service, discharged all her duties conformably with his directi-

ons : when the three, according to their distiny, quitted their old bodies and had obtained a blissful state in heaven, the God the dispenser of justice (Brahmà) approached and thus addressed them.

" O thou, the elder wife, as thou didst not act by the command of thy husband, what benefit could result from thy acts? depart, for thou art not worthy to remain with him ;"—thus saying he expelled her from heaven,

while he permitted the husband to remain with the wife who had never disobeyed his voice. Then the great one, who is without stain, beholding the other troubled in mind and overwhelmed by confusion spoke thus ;

" Come forth, O woman! return again to the earth and assuming a growing body, bestow thy affections with all thy mind on thy husband and, considering him as thy God, administer to him in every service with perfect good-will, so shalt thou hereafter attain to a high station in heaven ;" so saying he departed. " For this," said the beautiful Goddess there is proof " in the scriptures" ; and again she said all that follows.

Note. These verses from part of a speech of Parvati to 'Siva in the 13th Book (அநுசாசநிகபருவம்) of the Báradam ; the Goddess afterwards notices the qualities of women who resemble the females of the demoniac tribes, Asura, Paisásha and Iráccada (ஆசுரபைசாசராக்கதமகளிர்குணங்கூறுபடலம்) and thus proceeds.

" Those females, who, free from imputation, maintain correctness of conduct, reputation, courteous speech, purity of mind, conjugal, fidelity, and affection, may be said to belong both to gods and to men. Hear further, O thou who consumedest the God of love by the fire of thine eye, and who art the efficient cause of the Scriptures, and I will declare, the excellent fruit of female virtue when correct and spotless :" she said and thus continued.

" To eat after he has eaten, to sleep by his side after he has fallen asleep, and to a awake before he awakes, are the duties of women and chaste matrons thus secure the favor of their husband.

" While their Lord is absent women honored for virtue do not adorn themselves with jewels, garlands of flowers, cloth of gold, nor perfumes; but when he is restored to them, faithful wives again display all these ornaments.

" When their husband rejoiceth they rejoice, and when he is overwhelmed by affliction they are in like manner afflicted; though their Lord be angry they are serene and joyful and shew no distress.

" They enter not the house of a stranger, nor do they remain alone in their own without the protection of aged persons of the female sex; they worship in an innocent way their respected father and mother-in-law, and fulfil towards them all the duties of affection.

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" Firmly believing that to tell their husbands name would bring him to an untimely end, they pronounce it not even in a dream; and, thinking that it will give him increase of years, they freely bathe themselves in saffron water matchless in beneficial affects.

NOTE. The periphrasis used for woman in the second verse of the second part of this extract is பூவைமார *they who resemble the Púvei*, a bird more generally known by its Hindustani name *Maina*, and remarkable for imitating the human voice.— On what the prohibition to women to pronounce the name of their husbands alluded to in the last verse, is founded, it is difficult to say; it is however, observed by all Indian women, more strictly, perhaps, than many of the other duties here enumerated. The use of water in which turmeric has been infused, by which they give to the whole body a bright yellow or golden color, is prescribed to wives, as a mark of the conjugal state, and forbidden to widows.

CU'RMA PURA'NAM.

நனறுமாமிவிழிவியாசனிடின றியெந்தமாபுதவிற
கனியின் றியடுதனனமுநிரகனன பாகிறகோறறெவில்
இனியமபூவவியாநீருமிசா யிடையனாகியிலகொளிய
பசிவெணடிகளை முகததினனாயபபயாநதான மாபிறபிறநதிலனாய
மதியினமைசாயெவறருசசிலஇயாகிவனபபி ஜுகருப
புதுமெனமலிநறறுககண ககாயபடுபாறைபிறபூமிதெவியாய
முகிருமனபிறறுயாகிமுயவருமினபககலவிதனக
கிரயமுநதகருவகூடதடுடெயனவீ றிமினபமபயயபபாளய

கறபிறபிறியவருாததியாயககண ஞமண முதவிககவரும
பொறபிறநதயாவா ஞருபபரியாயபபுவிதவொழுககமுடையாளாய
வெறபோராஞவாமெனபபுனை தததுசசெமமாநதெழுகஞ்வீயகுமுலவி
அறபொருநவுகொணடவிளயவணஙகைவிஜெழுவினமணமபுரிக

Equal in rank and of a kindred stem,
But sprung not from the blood that flows in thine
And in thy father's veins, should be thy bride;
Sweet as the fragrant beveridge of the Gods,
The cany juice, or honey of the bough,
Should flow her mild and softly lisping speech,
And her's the beauteous face the dew-beamed moon
Displays, when with full orb he gilds the night.

Wise as a prince's counsellor must she be;
A slave in needful toil; in beauty bright,
As from the wave-borne flower the Goddess rose
Whose charms subdue the world; humble as seems
The all enduring earth; in love mature
As is the mother's breast; in nuptial bliss
Free as the freest of the joyous choir,
Whose wanton wiles allure the melting heart.

Though, chaste as Arundáti, in her soul
The strictest purity should dwell, her mein
The graceful U'rvasi, who captivates
In heaven all eyes, all minds, should emulate;
And high should rise the round and swelling hills
Her bosom bears; with ardor such an one
In wedlock seek and give her all thy love.

NOTE.

As the second of these verses is often quoted in the original Sanscrit, I here add it, with another version in Tamil from the Níti-ven'bà, நீதிவெண்பா: this is closer than the foregoing, though some instances of transposition occur in it.

காரியேஷு
தாஸீ காரணேஷு மந்த்ரீ
ரூபேஷு லக்ஷ்மீ க்ஷமயா தரித்ரீ
ஸ்நேஹேஷு மாதா சயனேஷு வேஶ்யா
ஷட்கர்மநாரீ குலதர்மபத்னீ

அன்னைதன் அன்பு மடியாள் பணிமலர்ப்
பொன்னனைய ரூபும் புவிப்பொறையும் - வன்னமுலை
வேசி துயிலும் மந்திரி மதியும்
பேசிலிவை யுடையாள் பெண்

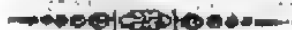
The affection of a mother, the assiduity of a slave, the beauty of the flower-borne goddess of prosperity, the humility of the earth, the freedom of a fair-bosomed courtezan in the chamber, and the wisdom of a successful counsellor; she who possesses these qualities may be truly termed a woman.

These rules for selecting a wife seemed worthy of a metrical dress, but to render the version generally intelligible some of the allusions require further explanation.—*Beveridge of the Gods*—the word in the original, அமிழ்து, might be rendered either nectar or ambrosia, as it is a species of *butter*, which may either be drunk or eaten.—The *honey of the bough* is a literal version: various sorts of honey are distinguished in India, according to the situations to which the several castes of bees resort to build them combs; those containing this kind of honey are formed round the branches of shrubs, and so disposed as to be supported by two or more forks passing through them.—In India the moon is always masculine.—The Goddess mentioned in the tenth line (in the original தாக்கணங்கு, from தாக்கல் *to butt at*, as a ram &c. and அணங்கு *beauty*, also, *a goddess*, lit. *the goddess whose beauty beats down all before it*) is Leeshmi, the wife of Vishn'u, and dispenser of felicity, beauty, and all prosperity. Like Venus, whom she resembles in her *celestial* character, she is feigned to have arisen from the waters enclosed, not in a shell, but in a lotos-flower, from which she sprang in the full maturity of beauty.—Arund,háti, whose name is commonly used as the exemplification of chastity and matronal virtue by Hindu writers, is the wife of Vas'isht'ha, one of the seven Sages (Saptarshi), who jointly form the constellation we call the great bear; an acute eye will there discover her by the side of her husband, a *station* (கதி) she has obtained by her eminent virtue.—U'rvasi is one of the principal dancers of the choir of Indra, the king of the celestial regions; she is constantly cited as an example of female grace and elegance.

CHAP. VII.

புதல்வரைப்பெறுதல் On the procreation of children.

The term here used, புதல்வர, means *sons* especially; but, being in the plural it may be, and, in many of the verses, evidently is, extended to both sexes; பெறுதல் signifies *to obtain*, *to beget*, and the whole title, therefore, lit. *the begetting of children*.



I.

பெறுமவற்றுள்யாமறிவதில்லை

யறிவறிந்தமக்கட்பேறல்லபிற (க)

Of all the world calls good, no good exists
Like that which wise and virtuous offspring give;
I know no greater good.

"I know no greater good"—The wisest of the Hebrews, also saith; "The father of the righteous shall greatly rejoice, and he that begetteth a wise child shall have joy of him."

The providing for the permanency of his race, especially if he belong to a superior caste, the maintenance of his domestic fires, and the perpetuation of the sacred rites and honors rendered to his ancestors in the periodical solemnities, are duties incumbent above all others on a Hindu. To leave male descendants, therefore, is not merely desireable, as the means of continuing a name, or securing the descent of property in a family, but an obligation of primary importance, on which, according to the precepts of his religion, not merely his comfort in this world, but his happiness in the next depends. It is an article of his faith that those who neglect this great duty, or, under the influence of the evil destiny originating from their former sins, fail in their endeavour to discharge it, incur the vengeance of their forefathers, whose race has thus become extinct, and of the domestic deities, whose ceremonies have ceased. As long as the fires of their race burn bright, hospitality and other house-hold duties are maintained, and their descendants prosper, the *Manes*, *Pitri*, who are supported by the daily offer-

ings of the house-holder, rejoice and prosper, also; but when those cease their pale, thin ghosts are represented as wandering about, wailing, and uttering curses against him in whose generation this misfortune befel them. When a man dies, therefore, without leaving male progeny, whatever his other virtues may have been, he is cast into in a peculiar hell, or rather purgatory, appointed for the expiation of the guilt by the effects of which this misfortune has overtaken him. This purgatory is called *pút* and the notions respecting it are primatively interwoven with the language; for in Sanscrit *putrah*, புத்ரஃ, the word most frequently used for *son*, is derived from *put*, புத் and *trayatè*, த்ரயதே, *he draws forth*, because a son redeems his father from this purgatory. Female descendants, having no part in sacred rites, distinct from their husbands, are in this respect productive of no benefit to their parents; nor is it sufficient that a man should have had sons born to him, it being required that he should leave at least one qualified to represent him and to fulfil the *duties of his race, cula-dhermàh,* on his decease.

The notions entertained relative to the state of reprobation in which the sonless man quits the world have given rise to the various modes of affiliation permitted by the Hindu lawgivers; these according to the ancient codes amount to sixteen though they are in the present age limitted to a much smaller number: in an extract from the Cási-cándam appended to this Chapter seven only are enumerated. The descriptions of sons now considered lawful are—*Aurasah*, ஔரஸஃ, from உரஸ், *the breast, the son of the body*; *Dattah* தத்தஃ from தா to give, *the son regularly adopted,* according to certain prescribed forms, with the consent of his natural parents; *Dauhitah*, தௌஹித்ரஃ, the son of the daughter, appointed by her father to raise up seed to him; and, in Southern India, *Crítah*, க்ரீதஃ, *the son purchased,* from his parents, under the express condition, to distinguish him from a slave, of his becoming the heir of the purchaser.

The doctrines inculcated by the Hindu religion, as to the necessity of leaving male descendants are, as far as they extend, calculated to produce very beneficial effects. Under their influence, the meanest use every exertion to rear a family; after a certain age no one, whatever his situation in life, remains unmarried, and whatever distress of his parents, no male child, except in times of extreme famine, when all the bands of nature are broken, is ever exposed or abandoned. That the ancient lawgivers did not extend the protection their institutions thus afforded to the males, to the females, also, is one circumstance among many for which a modern European is not qualified to account. In this and other instances he is incapable of entering wholly into the train of their ideas; he sees that they often feel rightly and reason correctly, but he is obliged to confess that this sensibility and this accuracy are constantly paralyzed in operation by what appears to him to be a mere flash of fancy, alike unconnected with feeling or judgment.

It must not, however, be imagined, though allowed or even commanded by the barbarous laws of other nations, that any legal or moral code received by the Hindus, sanctions or connives at the abandonment or destruction of infants of either sex; on the contrary these are denounced as the greatest of crimes, and the killing of any female of any age is considered so heinous, that, according to some codes, they are not legally subject to capital punishment, or, according others, liable to it only for the highest offences, among which child-murder is expressly included. The first of the following passages is attributed to Menu by the commentators, but I cannot verify the quotation; the second is a text of Yájnyavalcya.

[illegible]
[illegible]
[illegible]
[illegible]

It is ordained that the woman who walketh according to her own will shall be put away:
No woman should be put to death, nor her limbs mutilated,
For Vivaswān (the sun) saith those who irregularly follow their own wills should be put away,
But that no woman should suffer death or be disfigured.

[illegible]
[illegible]

She, who is a poisoner, an incendiary, or murderer of her husband, her preceptor, or her own children,
Should be deprived of her ears, hands, nose and lips, and be trodden to death by cattle.

Obedience to laws has never been secured in any age or nation by mere enactments, however peremtory, or by denunciations, however severe. They require, to ensure their perfect operation, to be connected with those feelings of awe which religion alone can inspire. It is in this respect that the Hindu code has not been sufficiently regardful of those to whom their care ought most especially to have extended; it has not placed infants of the female sex, as it has the males, under the protection of their parents' fears, and the preservation of the former, therefore, is a matter of cold deity, not, as in the case of the latter, of anxious solicitude. Hence the prevalence in some parts of India of female infanticide, practised, not occasionally from inability to provide for them, but as an established usage, which all are required to

observe; thus the Cumárs in the province of Benares and some of the Rajaputras of Gajaráshtram, raised none of their female children, but resorted for wives to kindred tribes, among whom this custom did not prevail, or prevailed in a less degree. In the countries of Southern India, among the various tribes of the nations speaking the several dialects of the Tamil, the Telugu and the Cannad'i, no trace of this crime is any where to be found: if it ever occur, it is occasioned, as among us, by the high-wraught feelings of female shame.

The law regarding fathers and their children is in India very favorable to the latter. On the birth of a son he becomes immediately a co-parcenar with his father in the family estate; a right of which he cannot by any circumstance be deprived, except by actual degradation from his caste, and even then he has a claim to maintenance. The period of minority is limited to sixteen years, and it is a disputed point, whether after that age the son can demand the delivery of his share of the paternal property, some authorities allowing it, others not: all agree, however, that by mutual consent a division many then take place, and in this case the son becomes entirely independent of his father and family. If the son continue, as, with few exceptions, is always the case, in union with the father, the tie between them is that of nature only, as the law gives to the latter no direct authority over the person or conduct of his male offspring: the general management of the common property is indeed vested in him, but it is necessary that they should join in every legal act affecting it. The duties of parent and child, as inculcated by all writers, legal and ethical, are reciprocally founded in affection; for, though the son is enjoined to conduct himself with the profoundest reverence towards his parents, his mother especially, and ought, also, to pay due obedience to all his father's desires, this, however obligatory on his conscience, is voluntary as regards the law, and never extends to blind submission to his will. In return the father is instructed to regard him, not as dependant, but as a companion and equal; this sentiment is well expressed in the following ethical verse from the Níti-sáram.

[illegible]

[illegible]

For five years he should be treated like a prince, for ten years as a slave, But, when he has attained to of sixteenth year, a son should be treated as a friend.

As among the Hindus there is no divorce, so, also, strictly speaking there is no illegitimacy. According to the ancient text, the intermarriage of males of superior castes with females of all tribes of pure descent, equal or inferior to them, was lawful, and the offspring, which ranked in the same grade with

the mother, became intitled to shares in the paternal property greater or less in proportion to her equality or inferiority to the father. Though unequal marriages are now forbidden, yet the offspring of similar connections, when they take place, are not barred in their right of succession, if there be no son of a superior order, and in all cases they have a right, like the repudiated wife, to maintenance from the estate.

In considering the manners received among men for the government of their conduct in the several relations of life, though we often discover with surprise coincidences in points on which agreement was not to be expected, we are no less struck by discrepances where universal accordance might be rationally inferred. Among the latter none are more obvious than the disagreement and even opposition of the laws relative to parent and child, as they have prevailed or do prevail in different ages and countries. In ancient Rome, the earlier institutions of which were strongly imbued by the barbarous origin of the state, which affected their polity even in later times, the son was the slave of the father; a slave, who could not be emancipated until thrice sold, whose person and life were at the disposal of his lord, even after he had led armies to victory, or had been distinguished by the highest honors of the republic. In our own country, also, which, with all her struggles, has not wholly released herself from feudal prejudice and barbarity, the existing laws of inheritance are founded certainly on less enlightened principles than those of the Hindus: not to mention primogeniture, which foreign conquest introduced among us, this I think is clearly manifested by the power with which

the parent is invested, or, by a legal fiction, may assume, of disinheriting his legitimate children, and the utter abandonment to his caprice of those not legitimate.

In these respects the precepts of the Smritis, which give to sons of all descriptions rights independant of the father, are more humane, because more accordant to the frailties of humanity: nor when applied to the tender sex, though the precept be literally reversed, do they lose this character: for independence, the pride of man, is with respect to woman, the want of that fostering aid, that watchful defence from evil, which her nature demands. Menu, therefore, says—

𑌪𑌿𑌤𑌾 𑌰𑌕𑍍𑌷𑌤𑌿 𑌕𑍌𑌮𑌾𑌰𑍇 𑌭𑌰𑍍𑌤𑌾 𑌰𑌕𑍍𑌷𑌤𑌿 𑌯𑍌𑌵𑌨𑍇
𑌰𑌕𑍍𑌷𑌨𑍍𑌤𑌿 𑌸𑍍𑌥𑌵𑌿𑌰𑍇 𑌪𑍁𑌤𑍍𑌰𑌾 𑌨 𑌸𑍍𑌤𑍍𑌰𑍀 𑌸𑍍𑌵𑌾𑌤𑌨𑍍𑌤𑍍𑌰𑍍𑌯𑌮𑌰𑍍𑌹𑌤𑌿

Her father protects her in infancy, her husband in youth,
And her son in old-age; no women ever possesses independency.

Notwithstanding they are thus in a state of perpetual minority, females can legally possess property independently of their husband, which except in times of extreme distress, he is expressly forbidden to invade. They succeed, also, to their fathers and sons in case of the failure of direct male heirs, and to the shares of their husbands dying childless, if the estate have been previously divided among the parceners, otherwise they are entitled to a maintenance from it.

பெறுமவற்றுள் *among those things which are attainable:* a compound from பெறும the future part. of பெறுதல் *to get, obtain,* acquire, அவற்று the plu. obl. of அது *it, that thing,* and உள் *in, among.*—யாம் *we;* the plu. of the pron. of the 1st pers. யான் *I,* for which it is here used honorifically.—அறிவதில்லை *do not know;* from அறிவது the fu. pron. part. neu. of அறிதல், and the general sign of negation இல்லை.—அறிவு *knowledge.*—அறிந்த *that have known;* the past part. of அறிதல். The two preceding terms must be rendered *that have obtained knowledge.*—மக்கள், the final ள் permuted before ப to ட, *of children;* the contracted plu. of மகன் *a son,* the regular plurals of this word மகார் & மகார்கள் being seldom used.—பேறு *the acquirement, the birth;* from பெறுதல், which, besides its primitive meaning *to get,* means, also, *to beget* and *to bring forth children:* this term has a variety of acceptations according to the context with which it is found.—அல்ல *besides;* used adverbially for அல்லது the neu. part of அல்.—பிற *others,* i. e. *other acquirements.* To construe this sentence two words must be borrowed from the preceding line and it must be read—பேறல்லபிறயாம் அறிவதில்லை *besides this acquirement I know no others,* i. e. *I regard no others as acquirements when compared with it.*

II.

தம்பொருளென்பதம்மக்களவர்பொரு-
ட்டந்தம்வினையானவரும் (௩.)

Children are offspring called, and justly so,
For from their parents deeds, or good or ill,
Their disposition springs.

"Children are offspring called."—The word in the original rendered *offspring,* பொருள், has a double meaning and it has been endeavoured, at some risk, to preserve the pun in the translation.—The literal meaning of the verse is—*They (parents) call children their property, as their especial properties proceed from the deeds they have each performed.*—This verse alludes to the belief that the birth of good sons proceeds from the good deeds and of bad sons from the evil deeds of their parents: from this persuasion, many are accustomed to exercise a kind of penance, during the whole time their wives are pregnant, that they may thereby ensure their bringing forth good children.

தம *their own*; the plu. obl. of தான *himself*, used for the genitive.—பொருள *property*.—என்ப *they call*; this is properly a form of the inf. of என்றல to say, but is used for the 3rd. pers. plu. fu. in an indefinite sense; the French *on dit* translates it exactly.—தம *their own*.—மக்கள *children*.—அவர *their*; that is *the children's* the nom. plu. of அவர, used for the genitive.—பொருள *special quality*, *disposition*.—தந்தமவினையான *from their respective acts*; the repetition of the pronoun தம gives it a distributive meaning. When this pronoun occurs in this couplet it refers to the word தந்தையர parents, understood as the nominative of என்ப.—வினையான *from the acts*; the 4th or inst. case of வினை.—வரும *comes*; the 3rd. pers. fu. indefinite of வருதல.

Note. பொருள means *the fruit of an action*, *the merit acquired by the performance of good works*, *a son*, *the meaning of a word*, *condition*, *disposition*, *the qualities of mind or body*; for this word signifies primarily *that which is possessed*, *wealth*, *a thing (res)*, because possession may attach to *all things*. The root whence it is derived, பொரு, varying according to the affixes it receives, means *to be united*, *to be mixed together*, *to join in battle*, *to obtain*, *to suffice*, *to possess*, as தானபொருந்தியகுணம *the virtue that is united with him*, *or that he possesses*. Neither the words *wealth*, nor *thing* express exactly the meaning of பொருள, but *res* in Latin and *dravyam* in Sanscrit do, though their etymology does not, however, resemble that of the Tamil word. *Dravyam* is from *dru flow*, *move*; *res* is usually derived from ῥέζω *faceo*, but it really comes from ῥέω *fluo* as the Sanscrit *rai*, Nom. *rās*, रै-राः, which has one meaning of *res*, *wealth*, and is evidently the same word, springs immediately from the root *ri move*, *ooze out*, *flow*. Thus also, *rict,ham* ऋक्थं *wealth*, is derived from the root *rich*, ऋच्, *flow*; whence, also, the Teutonic *reichthum*, Sax. ricdom, Eng. *riches*, Fr. *richesse*, It. *ricchezza*, Sp. *riqueza* &c., changing only the termination. No doubt these words take their origin from the wealth, which nature, with the *flow* of waters from the periodical rains, spreads over India. See the Second of the introductory Chapters.

III.

மக்கண்மெய் தீண்ட லுடற்கின்பம் மற்றவர்
சொற்கேட்ட லின்பஞ் செவிக்கு (௫)

Sweet the sensation to the parent's breast,
His child's soft touch imparts; 'tis real bliss,
Which others hear of, fathers only know.

மக்கண், for மக்கள், the final ள் being changed before ம to ண், *children;* the nom. for the gen.. மகன் in the sing. means *a male child, a son,* and மகள் *a female child, a daughter,* but மக்கள், both sons and daughters.—மெய் *the body:* the nom. governing the following verbal.—தீண்டல் *the feeling, the touching;* a verbal noun in the nom. governed, as to its verbal character, by the preceding noun, and governing, as to its nominal character, the subs. v. understood.—உடற்கு, the உ being lost by the occurrence of the following இ, *to the body.*—இன்பம், *pleasure, bliss, delight;* the nom. governed by the subs. v..—மற்று *besides.*—அவர் *they, those.*—சொல், the ல் being converted to ற் by the following க, *a word;* the nom. governing the following verbal.—கேட்டல் *the hearing;* under the same regimen as தீண்டல்.—இன்பம், as before.—செவிக்கு *to the ears.*—The construction of the concluding part of the couplet is—மற்றவர்செவிக்குச்சொற்கேட்டலின்பம் and its lit. version—*the pleasure of others is the hearing of a word to the ear.*

IV.

குழலினி தியாழினி தென்பதம் மக்கண்
மழலைச்சொற் கேளா தவர் (௬)

Sweet is the pipe and sweet the lute they say,
They who have never heard their children's tongues
In infant prattle lisp.

In the two preceding verses, the version of which are as literal as the difference of language allows, both the feeling and the expression are too natural to require comment.

குழல் *a pipe*; the nom. governing the following conj. appel..—இனிது *is sweet*; an appel. from இன் *sweet*, conj. in the 3rd. pers. neu..—யாழ் *a lute*; properly the Indian lute, called *vinà* in Sans., in its perfect from a kind of guitar having seven strings and a fretted neck. The final உ of the preceding term, being followed by the initial ய of this, is lost and இகரக்குறுக்கம் substituted for it.—இனிது *is sweet*. The two latter terms are in the same regimen as the former.—என்பர் *they say*;

the third per. plu. of the fut. used indefinitely.—தம் *their own*; the plu. obl. used for the gen..—மழலை *lisping, stammering, speaking like a child, or a foreigner*; in comp. with the following term.—சொல் *a word, speech.*—கேளாதவர் *they who hear not*; the neg. pron. part. masc. plu. nom. of கேட்டல் *to hear* governing என்பர்.—



V.

மகன்றந்தைக்காற்றுமுதவியிவன்றந்தை
யென்னோற்றான்
கொல்லெனுஞ்சொல்

When men shall say---" by what inflictions hard
In penance borne, gained he this child?" the word
Requiteth all a fathers pains.

" In penance"—Both in the eastern and western world the idea has always obtained that children are the certain reward of special arts of devotion; this idea is not in India, as it has now become in Europe, a fading tradition or a vague belief, but is constantly acted on and vows are proffered, offerings made, pilgrimages undertaken, and corporal severities inflicted, to obtain this blessing, which it is thought the Gods cannot with hold from devotional merit. Among these acts, pilgrimages are considered the most efficacious: all holy places, however, possess not similar virtues; to Gayà the pilgrim repairs to perform the obsequies of his ancestors; to Jaggannàth to prove his faith by self-immolation; to Cási to wait patiently on the sacred ground between the Varunà and the A'si the stroke of death; to Tirupati, the abode *of the husband of the goddess of prosperity*, also called Vengad'en, *the remover of defects*, to remove the reproach of childlessness.

மகன் *a son*: the nom. governing ஆற்ற.—தகப்பனுக்கு *to a father*; the dat. absolute.—ஆற்றும் *which does* the part. ful. of ஆற்றல் *to act do*.—உதவி, lit. *assistance, benefit*, the nom. form in regimen with the preceeding part. but governed by the sub. v. understood.—இவன் *his, this man's*; the nom. used for the obl. or gen.—தந்தை, the த being changed to ற after the final ன், *father*: the nom. govern-

ing the following verb.—என *what?*; the interrogative pro. எனவின in its radical or crude from; in composition with the verb it precedes, and which it qualifies adverbially.—செற்றுனகொல் *penance did he perform?* செற்றுன is the 3rd. pers. sing. masc. of the pret. of செற்றல் *to perform penance*, and கொல் an interrogatory particle. The duplication of the interrogative gives emphasis to the expression.—என்னும *that says*; the part. fu. of என்றல் *to say*.—சொல் *the speech*: the nom. in regimen with the preceeding part: but governing the subs. v. understood.

ILLUSTRATIONS.

CÁSI-CA'NDAM.

அயுமையாப்புருஷியையப்போற்றி யளவளயமுமைன கூறி
மெய்த்தவவிருகளைக்கவெகுமகிசைவானாவனைநோக்கி
மாயிருஞாலம்போற்றுமகவினைப்பயந்தாயிவண்போல்
வயினர்யாரோசீர்த்திமகப்பேறறாக்கினைப்பயமாதே

தந்தைதாய்ப்பணிதக்கல்செய்யுந்தவமல்லாற்றவமவேறில்லை
மைந்தருக்கெனிக்கொணுமவரைவருவர்தாயைத்தந்தை
அந்தயைத்தவிசெயப்போற்றல்வேண்டுமற்றுதற்றனூற
சிந்தைநற்றுணிற்றாயேதந்தையிற்றிறந்தாண்மனமே

The sage skilful in the lyre (Náraden) after Vitchuvánaren had received him with due respect and given him an honorable seat, thus addressed him,— "thou hast begotten a son who is honored by the whole world: who among the renowned is equal to thee in fame? what pleasure can they know who are childless?

"Devotion to their father and mother is the appropriate devotion of children, there is none other. When, even, they have entered a religious order they must honor their mother, though their father should honor them; to a reflecting mind, therefore, it is clear that the mother is superior to the father."

[illegible]
[illegible]
[illegible]
[illegible]

It is better to endure the grie being childless than to have begotten a son, who, scorning the right path, eth contrary to the customs of his tribe; rather than the whole family shoul e involved in distress, they should at once reject him and clear themselve om guilt.

(207)

[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]

Whatsoever they may otherwise enjoy, they cannot be truly happy, who possess not lisping, red-lipped children, bright in beauty; all, therefore,

perform rigid penances with the hope of obtaining children. The wise say that there are seven descriptions of children through whom salvation is attained.

The son borne by a wife to her husband; one born to another by his order; one purchased with money; a son obtained by persuasion; the son self affiliated; the daughter's son; one whose life has been pursued by another; these are the seven kind of sons.

BRAMO'TTURA-CA'ND'AM.

[illegible]
[illegible]
[illegible]
[illegible]

Though one have attained the dignity of a prince, at whose feet the universal earth, clothed by the swelling ocean, boweth down, or to the high dignity of Indra and the other gods; if he be without male offspring, he liveth not.

NEGAZHDAM.

[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]

The wise say that it is comparatively easy to obtain the ambrosia of the Gods produced from the ocean; and the earth it surrounds, and elephants with eyes of fire, foremost in war, and heaps of sparkling jewels, but difficult to beget virtuous children.

(208)

O thou who slender waste trembles beneath the swelling rotundity of thy glowing breasts! those sinful wretches, to whom softly prattling children endowed with good qualities are not born, enjoy not happiness, either in this world, or the other.

SCA'NDAM.

புலதநியனபோலுமெலாயபொருவினமககளுசொபானவின
கலதநியலவதுவைபுணபோகனினயககதநலசெயது
குலதநியனமாபிறுமைபககுமாரைபபயநதெயனறு
நலதநியறவதனையாறறிணணருயககியிறசேரல

மணபநையுலகமெபோனமாறுமயககுகம
இனபநுகாதநகாயோவிசைதநனினறநமெலோர
துனபமுகிளாயசோரவுதடைநதிடுமொனமைநோகக
அனபுறுபுதலவாககாவொிவையைகனேடியையா

O thou who resemblest the Sage Pullattiyen ! being united with a virgin
adorned with the golden ornament of marriage, the source of unequalled joy, after they have provided for the continuance of their race by the procreation of children, they by performing penance acquire merit and attain to an eminent station in heaven.

Do I say this to thee for the sake of the pleasures of love, that thou shouldest be deluded by them, as the generality of the world is deluded? considering the means revealed in ancient times for relieving our departed ancestors from affliction and the pains of hell, for the sake of affectionate children, enter, I beseech thee, the state of matrimony.

PURA-NA'NU'RU.

படைபபுபபலபடைநதுபபலரொடுணணு
உடைபபெருஞசெலவராயினுமிடைபபட
குறுகுறுநடநதுசிறுகைநீடடி
யிடடுமதொடடுமகெளவியுமதுழநது
நெயயுடையடிசினமெயபடவிதிாநது
மயககுறுமககளையிலலோர
பயககுறைவிலைதாமவாழுநாளே

Though in the highest degree prosperous, yet, when an entertainment of many dainties hath been prepared for many guests, if no children come tottering into the midst, stretching out their little hands and causing a pleasing confusion by seizing on the food, eating with their mouths, mixing it together, and scattering it a about, fruitless are the lives of the givers of the feast.

PAZHAMOZHI.

எந்நெறியானு மிறைவன் றன்மக்களைச்
செந்நெறிமேனிற்பச்செயல்வேண்டுமந்நெறி
மானேர்ந்தநோக்கி யுயர்வவனையாக்கு
தான்செய்தபாவைதனக்கு

By every possible means should a father make his children walk in the right path, for thus O fawn-eyed damsel! the image he hath made becometh to him as a God..

VALEIYA-PADI.

பொறையிலாவறிவுபோகப்புணர்விலிளமைமேவத்
துறையிலாவனசவாவி துகிலிலாக்கோலத்தூய்மை
நறையிலாமாலைகல்விநலமிலாப்புலமைநன்னீர்ச்
சிறையிலாநகரம்போலுஞ்சேயிலாச்செல்வமன்றே

As knowledge without humility, youth without the enjoyments of love, a pool covered by the lotos without a path leading to it, simple beauty without the ornament of dress, a garland of flowers without smell, a talent for poetry without learning, and a city without reservoirs of water; so is wealth without children.

தொககிளமலரதுறைவிலாதசொலலியும
புககிளநதாமனோநகாதபொயயையு
மிககிளமயிறைறவிசமயிலாதவநதியும
மககவிணயிலாததொராமவிணயுமொககுமே

தவிமனறுடனககாகசொலையந
திவிலைமகொணமவிசவியாகியிரநதபூநதுரை
நவமிகுமககளாமுதியாதேனகளாக
குவமிகுகறபகவெகுவிரநதுதொனறுமே

சூழிநீணமுககதன் துவிசகைகமாடுவாழ
மாழைநீணமணியிவைவெயளியமாளைபிறல
வாமூநீரமககவிணபடெப றுதனமாதாரக
காழநீரவையகததியதாவடேத

தகளிவாயகடுகாழுளுசுடாதனிததுயகொழிகுள
திகளவாயபபிளநதகளுசுடாகிறகுமே
துகளிலாசுடாமணி துளுமபுமபுனிறுய
மகடுணலாததிசைகளுமவியமணறுடுமே

வலமபுரிவயிற றிடைபபிறநதமாமணி
நலமபுரிபனிதஇசமாறுநாமசீர
பொலமபுரிமயிலனையபயநதபூஙகொடி
குலமபுரிநதவாகளெலலாயகோலமாகுமே

As a garden in which bunches of tender blossoms do not abound, as a pool which smiles not with the young flowers of the lotos, as the night in which the crescent of the new moon doth not appear, even so is the house in which there are no children.

That family, resembling the all-producing Carpaca tree, the master of which is the trunk, the branches the wife, by whom domestic virtue is maintained, the bunches of flowers children, and the well informed among them the honey on those flowers, is deemed pleasant by all.

To procure an crowned elephant with a perforated trunk and an elongated face, much gold many jewels, is easy, but for mother to bear children, who become prosperous by their own virtue, is of all things in this earth surrounded by the deep-waters the most difficult.

A single bright light placed on a candle-stick, breaking the chains of darkness, will enlighten the whole house, O thou who art adorned by sparkling jewels free from flaw! so will a son the whole horizon.

The pearl produced in the body of a conch, of which the spirals turn to the right, is most sacred, O Lady renowned for beauty! the flowery vine (child) thou hast produced, will become the beauty of all connected with his family.

Note. The work, from which extract is made, is a composition of the Jainer: it is part of an address by the king, Agnidatten to his wife Váyuvégi, on her giving him a son. In the last verse the word rendered Lady is, மயில், *a peacock*, a usual metaphor masculine idea it conveys with the Tamil Poets, which from them cannot, with propriety, be so used in our tongue.

BA'RADAM.

தெனபுலததவாககுநறிசெயதுநெமற
பொனபுலததவாககவிகளபூசெயது
தனபுலததவாககுணடிகலிடடு
தனபுலததெருககநலினையுணவெணமெசல

வாழ்வுமின்பமும் வனைவிளைமாணைபுடை—
வேழ்வியினாலுயர்தவமுமேமனைமையுரு
ளூழ்வதாயினுங்கதவிளகலக்கிரன
ருழ்வினுக்கவுவறவகிலுறுவனே

To afford due assistance to the manes, to perform the appointed rites to the gods, and to give sustenance to the worthy, on the earth, it is required that he should give birth to a son.

(211)

Although prosperity and joy be his, although his wife, obtained by sacrifices, be the pride of his house, although he perform strictly his devotions and be surrounded by magnificence, yet, if he be destitute of children, he is the lowest (lit. *chief*) *of the low.*

கல்விசயமுலகேளிழுற் றகலாதுகொளுகஞ
சொல்லாதிருக்கியமுதேசடிதடாக அபறறி
மல்லாசபுயதிலவிளையாடுமகிழ்சசிறைமசரா
இல்லாதவர்களுமனைவாழ்விவிழிமையேயனளும்

மெயதனவனமைவிரதநதழலவேளவிகளுஞ
செயதாலுஞாலததவாசநரகதெசன றுசோரா
மைதாழநதடஙகணமஙகைவிளமபுமனனுயபாரவைய
யெயதாதொழிறபெறுமினபமிவவுலகிலவே

மெனபாலவுளைபபயவாதவாமெயமையாக
தெனபாலவாதமபசிததீகவிததீககமாடடார
எனபாலிகழநதவினையாலிடரெயதினேறன
நினபாலருளுணடெனி லுயயவெனறுகணணலாய

இலவாழபவாககுமடவாரலலியாவரினப
நலவாழவுதேசுபுகழயாவுமடைததுநிறபார
தொலவானவரிலமறையோரிறநுறநதகபுகசெ
செலவாரபபயநதுமபடியருளசெயதியெனறான

What delight can they enjoy who have no children to gladden their hearts, or to melt them by their infantile prattle, flowing from their mouths, as sweet as the juice from ripened fruit, when they run weeping to embrace them, or climb playfully on their strong shoulders?

Not by the power of charitable acts, not by fasting, not by burnt offerings, can mortals obtain salvation, O Damsel of the large dark eye! unless male offspring be obtained, there is no happiness, either in this world, or the next.

Truly those who have not begotten male children, cannot effectually quench the fire of hunger by which the manes are consumed: I have incurred this misfortune by the fatal effect of my former deeds, but I shall live if thou hast compassion in me, O long-eyed Damsel!

By whom except by their wives are the prosperity, glory and renown of householders maintained? have thou, therefore, compassion on me, said he, and either by the gods or the sages produce those by whose means I shall reach the celestial world.

Note. These verses allude to a famous instance of the appointment of a wife to raise up children to her husband. Pán'du the putative father of the Pán'daver, whose

contest with the Cauraver, the descendants of Curu the common ancestor of both families, forms the principal subject of the Báradam, had in hunting accidently wounded the Rishi Bavanen, while in amorous dalliance with his wife, and, in consequence of the angry malison of the sage, was compelled, under pain of death, to abstain during his whole life from conjugal intercourse. Despairing, therefore, of having children of his own, he intreats his wife Cun'ti Dévi, in the words of the quotation, to raise up to him male offspring by the intermediation of others. Though at first reluctant both she and his second wife, Mátra Dévi at length consent and by their intercourse with certain of the Gods the five Pándava Heroes are born: namely, to Cun'ti, by Yamen, Deruma Rájen, by Váyu, Bimen, and, by Indren, Arjunen; and to Mátra-dévi, by the Aswinis (Pleiades), Naculen and Sagádéven.

உயிருமுடலுமுருணமணியுநதிதகமெனச
செயிரதீரகணவனுடனசெயிழைமாரவாழவதலா
தயலபெயிரிவுறறனைவருகூாநதெனபோலத
துயாறறுவிநதிருககுமதொலகையருமுணடெகால

தனகடவுளினபாதனறுவகிதெசவிநதும
வனகணவனெனதெறமபிதமடமாதுகருப
புனகணேபுறிதவபுலமையொபொயமைமொழி
னிைககுறுமெறசாதீதியெயவரபாலரமே

பெருமைபுகழினபமெபெறுமபெறுவெளவியுடன
கருமமறமாறறலொகறபினமவினயாளுடையோாக
குறிமையெனவெதமுணாபபநுணாநதெயுமெவன
யருமைமகளுெமவமைதததறகதுவெ

வாழநதாலுமவிநதாலுமவாழவினறிகலகுாவிற
றுழநதாலுமொகசசமநதணமனமோவ
வீழநதாழநீசதுவினயுமவெமபறவைபொனறவரபால
ஆழநதாமலுதாறறியாாகாககவலலாரே

மைநதனொருவனவரவெனறுமாமகளை
சாததமுனுசெயதுதவநதாமெபூணடொழுகி
மாநதுவிரதமுறையாறறிதனனிபபா.
சநதுயையொாகெஙசகிததவனாகாமெனறுெல.

தழவிறறழுநதனததுகுஙியெறுமாடிதனில
கிழுநதுறறிடுமியநதிசயிகதிறெனறனமேறு
கழிறபொாவிபததாயகானமுவிாவெயதாமெனனறு
பனழமைசெருதெபனறவதுவமபொயயாமொ.

[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]

[illegible]
[illegible]

Richly adorned matrons live in happiness with their lords, by whom they are protected from evil, united as the soul with the body, or as brightness with the polished jewel; but what women were ever so completely overwhelmed by affliction as I am, who suffer the torment of separation from my husband.

Is it a proof of wisdom to do evil to a feeble woman, who considers her husband as her god, her joy, her strength, her beauty, as every thing? if falsehood exist in thee with whom can truth be found?

To those who have chaste wives belong power, fame, felicity, and every attainable quality, together with all merit proceeding from sacrifice, religious acts, virtue and the rest, as is well known to be declared in the Védam; is it worthy of thee, then, to disgrace me and my child?

Whether thou livest, or dyest, or fallest from prosperity into distress, I must endure all in mental anguish; for who will protect me, or sooth the griefs with which I am overwhelmed, when forsaken by thee, like a bird which flies careless from the stream after having bathed and sported in its refreshing waters.

From the desire of obtaining one child, men continually make great sacrifices and engage in a course of austere devotion, according to the strictest rules prescribed, and it is granted unto them; but I know none who beholding their child disdainfully reject him as thou hast done..

From fire ariseth fire and from the mirror the image is reflected, these when duly considered are the same; O thou whose foot is adorned by the

bell of victory ! it is declared in the ancient books that in like manner a father is the same with his offspring; is this untrue?

It is more meritorious to dig one large than one hundred small wells, one greatly desired reservoir than one hundred large wells, and to perform with zeal one sacrifice than to dig one hundred reservoirs; one son is equal to one hundred sacrifices, and one word of truth to one hundred valiant sons.

It is especially needful that princes should have a faultless wife, a son of indescribable virtue, and a fixed determination to perform their promises; the three things here enumerated will accrue to three if thou receivest me with clearfulness into thy protection:—thus she said.

(214)

Note. These verses contain part of the address of S'acuntalà when rejected by her husband Dushmanta. The story is told at length in the First Book (ஆதிபருவம) of the Báradam, whence Cála-dása has taken the fable of the drama translated by Sir W. Jones; in the latter the rejection is attributed to an imprecation uttered by the irritable Saint Durvása, which deprived the king of all recollection of his bride; but in the former to his policy, as he thereby induced her to substantiate their marriage in the presence of his court and then to remove all doubt of the legitimacy of his son. The interview concludes by her appealing to heaven to witness the Justice of her claim, when, as a virtuous wife has power over the elements and the Gods, a voice is heard in the air declaring her the lawful bride of Dushmanta and enjoining him to cherish her and her child.

CHAP. VIII.

அனபுடைமை

On affection.

The title of this Chapter is composed of the terms அனபு *affection* and உடைமை *possession*, but in this and similar compounds, the latter forms like the Sanscrit *twam*, த்வம, an abstract from a common noun and answers to our termination *ness*, or the Latin *tas*; the English terms *lovingness* or *loving-kindness*, therefore, convey more exactly the meaning of the Tamil compound.



I.

அ னபிறகுமுணடோ
வடைககுநதாழார வலர
புனகணீர பூசறரும

What bolt can love restrain? what vail conceal?

One tear-drop in the eye of those thou lov'st

Will draw a flood from thine.

"What vail conceal"—This is not expressed in the original, but the meaning is clearly deducible for அடைத்தல் means to *enclose, shut up, conceal.*

"Will draw a flood from thine"—Parimél-azhager's translation of the latter part of this Couplet is—அன்பு செய்யப்பட்டார் துன்பங்கண்டுழி யன்புடையார் கண்பொழிகின்ற புன்கணீர் தானேயுணின்ற வன்பினை யெல்லாருமறியத்தூற்றுமாதலான் *When those who love behold the affliction of those who are beloved, the tears running in drops from their eyes, by increasing to a shower, discover to all the love generated in their hearts.* The Latin commentator,

also, adopting it is probable this interpretation, renders பூசல் *pluvia*. I have here followed these authorities, as they give the neatest term to the thought, though I cannot reconcile it to the literal meaning of the word used in the original, which means severally *to ornament, anoint, fight, produce a loud sound;* either of the two last senses will suit the text, which may accordingly be rendered *a tear-drop in the eye of a beloved object will excite the lover to battle, or will cause him to express his sympathy aloud.*

Commencing with this Chapter the remainder of this division of the First Book teats,—first on *good qualities*, நற்குணங்கள், under which term are included the principal *virtues* of domestic life,—secondly on *good acts*, நற்செய்கைகள், or the *duties* of that state. Among these the chief virtue is love or affection and the chief duty hospitality, and to these, therefore, the precedency is given by the Author. Some make this the First Chapter of the First Part of the First Book, *On domestic life*, and all preceding introductory; because the Second, *On retirement*, commences with the Chapter corresponding with this, *On benevolence*. Of the terms whence three Chapters derived their titles, the first, அன்பு, is explained to mean that special affection which man feels for all connected with him in the several relations of wife, child, kindred friend, neighbour &c. and may be rendered *love, affection, tenderness, friend-*

ship. By the second, அருள, is intended that general affection which man in religious or philosophical retirement should feel for all creatures; this corresponds with the terms *benevolence*, *philanthropy*, *pity*, *compassion charity*, *mercy*. In attributing these virtues to the social and retired man respectively, the Indian moralist does not mean, however, to confine them to either; they must be considered as the special, not the exclusive qualities of the two classes.

The following quotations from Parimèl-azhager's commentary will further explain these distinctions: the first is from his introduction to this Chapter, the second from that perfixed to the First Chapter of the Division, *On retirement*.

அனபுடைமை-அஃதாவதவவாழககைததுணையுமபுதலவருமுதலியதொ
டாபுடையாாகடகாதலுடையனாதல - அதிகாரமுறைமையுமிதனுடனவிள
ஙகும - இலலறமினிதுநடததுதறகுமுயிாகணமேலருளபிறததறகுமகா
ணமாயத   லினஇதுவைக
பபட்டது - வாழககைததுணைமேலனபிலவழி
யில லறமினிது நடவாமை
- அறவோரககளிததலுமநதணரோமபலுநதுற
வோரககெதிாதலுநதொலலோா   சிறபபின
விருந   தெதிர   கோடலு   மிழநத
வென்னையெனபதனானுமறிக-
குழவியெனபதனானுமறிக.

அதனாலருளபிறததலருளெனனுமனபீன

This title loving-kindness relates to the affection a man has for his wife, his children, and all connected with him in any relation. The purpose of this chapter is thus to be explained. The fruits of affection are to conduct domestic affairs, so as to produce pleasure, and cause man to be benevolent to all living: this will be explained hereafter. If love for the wife exist not domestic affairs cannot be satisfactorily conducted, as is exemplified in the verse beginning—

" Me, the forsaken, who have always been liberal to the virtuous, have cherished Bráhmans, have been charitable to the devout, and have solicited the visits of guests according to the example of the ancients &c. (see the 15th Fable of the Silapp'adigáram, சிலப்பதிகாரங்கொலைக்களக்காதை.) Universal benevolence, being indeed born of it, may be considered the child of love.

முதற்கணருளுடைமைகூறுகின்றார் - அஃதாவது - தொடர்புபற்றியன்றியெல்லாவுயிர்கண்மேலுஞ்செல்வதாகியகருணை - இல்லறத்திற்கன்புடைமைபோலத்துறவறத்திற்குச்சிறந்தமையின்முற்கூறப்பட்டது

In the commencement (of this part) he treats on benevolence, which signifies, that kindness which extends to all living, without being connected with them by any tie. As the chapter on loving-kindness (properly) commences the part on domestic virtue, so this precedes all those on the virtues of the Recluse.

As the quotations hitherto made from the Sanscrit have, from the nature of the subject, been generally confined to writings, which, though affording frequent instances of the sublime, both in thought and expression, exhibit none of the minor graces of poetry; I have inserted in this chapter a series of verses in that language in various measures and in a labored and rhetorical style, amplifying the leading thoughts of the several Couplets translated. They are the compisition of Védam Patábhi-Ráma Sástri, the Head Master for Hindu Law and the Sanscrit and Telugu Languages in the College of Fort St. George, and are given, as written by the Author, in the Telugu Character.

SANSCRIT STANZAS.

అనుష్టుప్

నకవాటమనుక్రోశంజాతమంతర్నిగూహితః

అహంపూర్వికాకథామాబాష్పఃస్ఫుతోయత్రా
క్ర్యవర్ణాత్రై

స్వాగతావృత్తం

కృత్రిమైర్మునాశవిహారవిలాసైః
నాటయంతివితథామనుకంపాం
వ్యజ్యతేమనసివస్తుసతీసా
గద్గదప్రసరదశ్రునిపాతైః

స్వాగతావృత్తం

యఃపరవ్యసనభావనయోష్మా
తేననవ్యనవనీతమివాస్య

మానసంద్రవతితస్యవిసారో
మంథుచక్షురుపయాతిసబాష్పః

There is no door which can conceal love when it existeth in the heart,

For the tears will immediately burst forth striving which shall be first.

By deceitful tears, however, and an
Men often feign a fictitious love;
assumed change of countenance,

It may be known, when it really existeth in the breast,
By the tears gushing spontaneously from the eyes intermingled with
vulsive sobs.
con-

From the knowledge
of other's griefs an internal heat ariseth
And by this, like new butter,
The mind of man is melted, and, overflowing,
Gusheth forth from the eyes and produceth
tears.

அன்பிற்கு *to love;* the dat. of அன்பு governed by the following verb.—உம் this particle is here an emphatic; and in connexion with the following term must be rendered *is there even?* in the Latin version "esthe *etiam* amoris sera?"—உண்டோ *is there?* formed by addition of the inter. particle ஓ to the 3rd pers. neu. sing. of the def. v. உள் *to be, exist.*—அடைக்கும் *which can shut up;* the fu. part.

of அடைத்தல் *to shut up.*—தாழ் *a bolt;* a nom. under regimen with the preceding part. and governing உணர்.—ஆரவலர் of *lovers;* the nom. plu. for the gen.—புன், for புல், *little, small in quantity;* used adjectively and qualifying the following compound.—கணீர, from கண் *the eye* and நீர *water, tears;* the nom. to தரும்.—பூசறரும், for பூசல் தரும், the ற being regularly formed by the coalition of ல and த, synonymous according to the commentator with தாமறறரும் *will cause a shower,* but meaning properly *will cause war,* or *a loud noise.*—தரும், the 3rd pers. sing. neu. of தருதல் *to give,* governs the word with which it is conjoined in the nom. with the force of the ac.

II.

அறததிறகேயனபு
சாரபெனபாறியார

மறததிறகுமஃதேதுணை

(கா)

The ignorant say that love is virtue's friend;
But know that love the wicked aideth more.

"The wicked aideth more"—That is virtue requires no external assistance being all sufficient to herself; to vice, however, degraded and despised, the consoling protection of love, or friendship, is most beneficial. Vice in the object beloved is not then, according to the Author, a necessary cause of the extinction

of love? certainly not, for the intrinsic affections cannot be influenced by extrinsic causes. What no bolt can restrain, no extraneous circumstances can affect; for love is born autogeneously in the mind of the lover (மனசிஜ in Sanscrit, இதசசன் in Tamil, *that which is born in the mind*, is one of its usual epithets) and exists independently of the worthiness or unworthiness of the object beloved: its nature is so pure that no association can contaminate

it.—By explaining மறம ("malum odii et cætera mala quæ inde sequuntur") to mean, *hatred*, or it's effects, *injury*, the commentators give to this verse a different meaning: their interpretation is—when a person having received an injury does good to the evil doer, he not only acts virtuously, but the evils are averted which would arise from prosecuting the feud; hence love, not only promotes virtue, but it prevents what is contrary to it. The words of Parimélazhager are மறத்தைச்செகுத்தறத்தைவளர்க்குமெனப்பா and those of the Latin commentator "unde infertur, quod amor non modo virtutis exercitium promovet, sed etiam ea quæ virtuti contraria sunt avertit." But the Author does not say it *averts* or *assists to avert;* he says it *assists*, and it is surely going to far to say, that, when a man, from moral preference, returns good for evil, he can be actuated by affection for his enemy. In this version, I have followed, therefore, the simple meaning of the words of the Author மறத்திற்குமஃதே துணை *to vice, also, affection is assuredly an aid.*

SANSCRIT STANZAS. *

అనుష్టుప్

ధర్మాలంబమనుక్రోశం ప్రవదంత్యమనీషిణః

అధర్మస్యాయమాలంబో లోకయోరుభయోరపి

శిఖరిణీవృత్తం

అనుక్రోశాత్ర

యుత్యలమయశసాలోకవిధునం

నరంహీనంసాధుజనానయతిదివ

ంచాసుకృతినః

సుతోవాహిత్రోవాసుకృతమిత

రోవాపిరచయన్

తదుద్దేశేనాలంబనమయమధర్మాస్యనిభృతం

వంశస్థవృత్తం

అపాపకోపాతపతాపరక్షకై

మనస్యనుక్రోశనిషేకశీతలై

సముల్లసన్ సర్వజనాభినందనః

ఫలత్యజస్రంబహుపుణ్యపాదపః

(220)

శిఖరిణీవృత్తం

అనుక్రోశో మైత్రీంజనయతిజనానాంసుకృతకః

సమాధత్తైధమనాంవ్యపనయతిచక్రో

ధవశతాం

అధమనాస్యోన్మేషంనుదతిత

డిహోము త్రచచిరం

నరంసౌఖ్యంముఖ్యంగమయతి

చదుఃఖంశమయతి

The uninformed maintain that love only aideth virtue;

But love is the aid, also, of vice in both worlds.

From love the worthy man protecteth the wicked wretch who hath become infamous and is despised by the world; and his sons, daughters, or others, having vicariously performed meritorious acts (religious offices) for him, who of himself hath done no good actions, procure his admission into heaven: love, therefore, is the special aid of the wicked.

Sheltered from the sultry heat of malice and wrath,

In the cool recess of the soul, watered by benevolence,

Florisheth the tree of virtue, giving joy to all mankind,

And producing fruit constantly and abundantly.

Unfeigned love generateth friendship among mankind;

It reneweth virtue, dispelleth hatred and all uncharitableness;

Represseth the growth of vice, and, both here and here after,

Is and the softener of sorrow the chief

cause of happiness to man.

அறத்திற்கே *to virtue only;* the dat. with emphatic ஏ.—அன்பு *affection, love,* the nom. governing the subs. v. understood.—சார்பு *the friend;* lit. a verbal meaning *adhesion,* from சார்தல், the same as சேர்தல், *to join,* here used personally in the nom. governed by the subs. v..—என்ப *they say,* a peculiar form of the 3d pers. plu. fu. of என்றல்.—அறியார், *the ignorant;* the neg. pron. part of அறிதல் *to know,* in the nom. and governing the preceding verb.—மறத்திற்கும் *to vice also;* the dat. with the conjunctive உம்.—அஃதே *that certainly;* a demons. pron. neu. with the emphatic ஏ.—துணை *is an aid.* These terms are in the same government as அன்பு and சார்பு.

(221)

III.

அன்பகத்தில்லாவுயிர்வாழ்க்கை
வன்பாற்கண்வற்றன்மரந்த
ளிர்த்தற்று(௮)

As in a barren soil a sapless tree.

So flourish those in wedded bliss, whose souls
Know not the sweets of love.

"Know not the sweets of love"—Europeans account the natives of India deficient in the benevolent affections, attributing this defect, however, to apathy rather than to natural disposition; the Hindus, on the other hand, make a similar estimate of the European character, but, judging from those they see exiled from the pale of the tenderer charities, believe it proceeds from innate hardness of heart. They are both wrong; it is not in feeling but in expression of feeling that the difference lies, even when they appear to differ diametrically. Thus, when an European in the first days of widowhood bemoans with sighs and tears and expressions of unconsoliable sorrow the irreparable loss of the beloved of his heart, or when; on a similar occasion, the Hindu says, with apparent indifference, that his wife and his horse fell sick at the same time and the death-demon which came to take the life of the latter took by mistake that of the former, sympathy and disgust may in either case be equally misplaced. As custom requires so imperatively that the European should exhibit these signs of affliction for his loss, that it becomes almost a moral duty to do so; and as, on the contrary, it demands, with equal rigor, that the Hindu should carefully avoid all such signs, under penalty of being considered weak and uxorious, the real feeling of each, it is probable, approaches much nearer than at first view is apparent. Apathy, or what appears to strangers apathy, whether arising from individual habit or national custom, is often only the out-door covering for the strongest feelings; however contradictory to appearance, therefore, it may with perfect truth be maintained, that there is no people more keenly alive to the affections of parent, child and relation, none more ardent in conjugal attachment, or more enthusiastic in devotion to the objects of their religious veneration than the natives of Southern India. The last fact will perhaps be more readily admitted than the former; but the love of his creatures must, as the predicate of an object in the expression of its identity, be included in the undissembled love of the Creator, and he who feels the latter strongly must, therefore, be strongly affected towards the former.

అనుష్టుప్

అనుక్రోశవిహీనస్యజీవితంనిష్ప్రయోజనం

యథాపల్లవితంభూమౌ
క్షారాయాంశాల్మలీతరోః

గీతిః

బీజప్రయోజనాభ్యాంవి
నానకస్యాపిసంభవోజగతి
ఇతితాంత్రికప్రవాదోనిరనుక్రో
శంనగోచరంకురుతే

స్వాగతావృత్తం

శాల్మలీద్రుమవనౌకసినాయా
మీశ్వరశ్శకునమజాగళలంబం
నిర్మాయంగృహగతంచపుమాంసం
ప్రష్టవాన్కిమితినప్రతిపద్యే

To him who is devoid of affection, life is unprofitable.
And resembleth the budding of the Sálmalih tree in barren ground.

To all that existeth in the world there is a cause and a purpose;
This is the declaration of the learned, and to those devoid of affection only is it inapplicable.

The 'Sálmali tree in an unproductive soil,
The wattles dependent from the neck of the sheep,
And him, who engaged in domestic life is devoid of benevolence;
For what purpose the Almighty hath created these I know not.

அன்பு *love.*—அகத்து *in the mind;* the obl. from அகம *the interior.*—இல்லா, for இல்லாத, *that which is without, or void of;* indef. part. of இல்.—உயிர *the life.*—வாழ்க்கை *of the conjugal state,* or உயிர்வாழ்க்கை may be considered a compound and rendered *conjugal life.*—வன், lit. *hot,* also, *hard, uneven,* here *barren;* because the most productive soil is *moist* and *level.*—பாற்கண் *in earth, soil;* the loc. case formed by கண *place.*—வற்றல் *dry, sapless;* the final ல் being changed to ன் before ம and the form of the verbal noun used adjectively.—மரம *a tree.*—தளிர்த்து *buds, sprouts;* the 3d. pers. sing. part. used indefinitely.—அற்று *as.* The connected translation of the second line of this Couplet is—*as a dry tree sprouts in barren ground.*

IV.

புறத்துறுப்பெல்லா

மெவன்செய்யுமியாக்கை

அகததுறுபபனபிலவாககு

(௯)

What though
the body each perfection own,
If in
the breast, the beauty of the mind,
Sweet love exist not?

"The beauty of the mind"—The Commentators discharge this thought of the beauty it possesses, when clothed only in the simple, but the expressive words of the Author, by inserting இலலறததிறகு in the second line before உறுபபு and rendering the sentence—*love, a member requisite for the domestic state:* thus Parimél-azhager—யாககையகததினகணினறிலலறததிறகுறுப பாகியவனபுடையரலலாதாரக்கு வெளிபபுறததினகணினறுறுபபாவன வெலலாமவவறததுசெயதறகெனனவுதவியைச்செய்யும் *To those who possess not love, which is a member necessary to the mind for the performance of domestic duties, of what use are all outward members for the performance of those duties?*—Thus also the Latin Commentator—Ei, qui caret amore, quid est animi membrum; cætera omnia membra quid prodierunt ad vitam conjugalem? The former, however, adds—யாககையினறனறுதவியவுறுபபு களெலலாமெனனபயனைசசெயயுமெனததினைததுணையுறுபபாகிய வனபினெ

தீரகெலைஒணாபபாருமொ *there are those who thus render this verse*— "*What advantage will the eye and all the other members of the body afford to those who are void of love, which, as the eye to the body, is the chief member to the mind.*" To what commentary reference is here made I know not; but this certainly approaches nearer than either of the other versions to the sense of the Author, though there is no necessity for the insertion of கண் *the eye*, in either of the places in which occurs.—The meaning of the original is, that, as the beauty of the body is not perfect, unless its members are complete, so the mind is deformed, if love, one of it's principal members, on the presence of which it's symmetry depends, do not exist in it.

SANSCRIT STANZAS.

అనుష్టుప్

అనుక్రోశవినిర్ముక్తం మనో యదిన బంధురం
శరీరమివ సంత్యక్తం శ్రోత్రత్వక్చక్షురాదిభిః

ఉపజాతివృత్తం

మనోనుబంధినిదశేంద్రి
యాణి
తస్మిన్నహార్దే వనచంద్రికేవ
శ్మశానభూమిపుష్పలతేవ తేషాం
మోఘానులాపశ్రవణాదిశక్తిః

ఉపజాతివృత్తం

రమ్యంవపుఃపాటవమింద్రియాణాం
గజాశ్వరత్నాఃపరివారవర్గాః
ధనానిభూయాంసిచకామకాంతా
శృంగారచేష్టావమనస్యహీనే

The mind which is devoid of affection is without beauty,
Like the body deprived of hearing, feeling, sight and the other senses.
When the mind, which is intimately connected with the faculties and organs of sense,
Is without affection, vain, as the splendor of the moon in the wilderness,
Or as flowers blooming in the field where the dead are burned,
Are speech, hearing and all other bodily powers.

The beauty of the body, the faculties of sense,
Elephants, horses, a croud of clients,
And abundant wealth are to the mind devoid of benevolence, as vain as the amorous
Glances and playful gestures of his wife are to the blind man.

புறத்து *outward*; the obl. of புறம் *the exterior, the outward form,* used for the gen..—உறுப்பு *the members*; the nom. governing செய்யும்.—எல்லாம், *all, the whole*; the nom. in comp. with the preceding word.—என்ன *what?* the nom. for the ac. governed by the following verb. This pronoun is in the form of the nom. sing. masc. but the jus

et norma loquendi of the Tamil language allows it to be used for all nums. and gens.—செய்யும் *can do*; the 3d. pers. neu. sing. of செய்தல்.—யாக்கை *of the body.*—அகத்து *inward*; the obl. of அகம் *the interior*. The compound யாக்கையகம் signifies *the mind.*—உறுப்பு *symmetry, beauty.*—அன்பு *affection*; the nom. governing the following

part.—இல்லார்க்கு, for இல்லாதவர்க்கு *to those who have* pron. part. of இல், formed immediately from the root,

not; the neg.

in the 4th or

dat. case.—The construction of this verse, being restored and the words arranged in

the connecting signs omitted their regular collocation, is as follows,—யாக்கையின் புறத்துறுப் பெல்லா மகத்துறுப்பன் பில்லாதவர்க்கெவன் செய்யும்—which, as lit. as it can be rendered, is *What can all the members of the body (though perfect in symmetry) do for those who possess not affection, which is the symmetry of the mind.*

V.

இ/ னபினவபூிய துபரிதி வஷ்ய௦ திலொரக

That breast alone contains a living soul,
Which love inspires; void of this genial warmth,
'Tis bone o'erlaid with skin.

SANSCRIT STANZAS.

అనుష్టుప్

జీవితస్యహ్యనుక్రోశో లక్షణంతద్వ్యపాయినాం
చర్మాస్థిమాత్రమేవేదం శరీరం ప్రేతసన్నిభం

ఇంద్రవంశావృత్తం

స్లాఘలీలాసలిలోడితాలిభి
మైత్రీసమాపాదనమభ్రుకుట్టనం
ఆపన్నరక్షాపవమానకుజ్జిమ
శ్చైతస్యనుక్రోశకళావిపశ్చితే

రథోద్ధతావృత్తం

దగ్ధముగ్ధపటికైవచేతనా
హార్దనాయుగ్యదినచైనతాదృశీ

మూర్తినారిశవిధిమా త్రుచంచలా
త్రశ్రీసర సచముణాని విన్నాతా

Love is the
This body,

real sign of life; when that existeth not,
like a corpe, is merely skin and bone.

Courtesy is like characters traced on the water;
The acquisition of friends is beating the air;
And the charitable protection of the miserable is like laying a floor of wind;
If there be a want of benevolence in the heart.

The understanding is but a fine garment burned to ashes. if it be not joined to the affections of the heart; such a body, therefore, is but a puppet made of skin and moved by the will of it's owner.

அன்பின் *of love*; the obl. for the gen.—வழியது *that which proceeds in the way*; an appellative in the 3d. pers. neu. sing. in nom. governing the subj, v. understood.—உயிர்நிலை *is animated form*; lit. *the station of life*; from உயிர் *life* and நிலை *station* from நிற்றல் *to stand, become stationary*.—அஃது, for அது *that*.—இலார்க்கு *to those who have not*; the pron. parts in the dat. plu. of இல்.—என்பு *bone*.—தோல் *skin*. These two terms are in the nom. connected by உம் understood.—போர்த்த *covered*; the part. past of போர்த்தல் *to cover* as by a garment, *to clothe*.—உடம்பு *body*; the nom. in regimen with the preceding part. governed by the subs. v.

ILLUSTRATIONS.

The selections, to which I have here given the precedence, are from the 25th Chapter in the Second Part of the First Book of the Cural', and the 79th, 80th, 81st, 82nd, and 83rd Chapters in the Third Part of the Second Book. Those which immediately follow will be found, in the 8th, 9th, 10th, 11th and 12th Chapters of the Second Book, of the Náladinánuru. The version of some of the verses of the latter work are more free than usual; but I have no-where departed from the sense of the original, though I have occasionally quitted the words to accommodate the expression to our taste.

அருளுடைமை

அருட்செல்வஞ் செல்வத்துட் செல்வம்
பொருட்செல்வம் பூரியார் கண்ணு முள

நல்லாற்றா னாடி யருளாள்க

பல்லாற்றாற் றேரினு மஃதே துணை

அருள்சேர்ந்த நெஞ்சினார்க் கில்லை
யிருள்சேர்ந்த வின்னா வுலகம் புகல்

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மன்னுயி ரோம்பி யருளாள்வார்க் கில்லென்ப
தன்னுயி ரஞ்சும் வினை

அல்ல லருளாள்வார்க் கில்லை வளிவழங்கு
மல்லன்மா ஞாலங் கரி

அருளில்லார்க் கவ்வுலக மில்லை
பொருளில்லார்க் கிவ்வுலக மில்

லாகி யாங்கு

பொருளற்றார் பூப்பர் ஒருகால்

அருளற்றா ரற்றார்மற் றாத லரி
தெருளா

தான் மெய்ப்பொருள் கண்டற்றால் தேரின்

அருளாதானஞ்செய்யுமறம்

வலியார்முற்றன்னைநினைக்கதான்றன்னின்
மெலியார்மேற்செல்லுமிடத்து

ON BENEVOLENCE.

The highest felicity is that which proceeds from universal benevolence ("ex amore proximi" Lat. Com.); the felicity proceeding from wealth is enjoyed even by the vilest of mankind.

On due consideration it will be found, that all sects maintain that the aid of charity is necessary to obtain felicity; reflect carefully, therefore, and cherish the benevolent affections.

They enter not the world, where darkness reigns
And where affliction howls, whose bosoms glow
With love for all their kind.

Those who in their hearts cherish charity towards all existent
truly say, need not fear any mischief to themselves.
beings, they

Witnesses the mighty earth, where'er the winds
Send forth their blasts, that evil cannot reach
The charitable man.

The other world (i. e. its joys) belongeth not to those who are devoid of charity, as this world belongeth not those who are devoid of wealth.

Those now devoid of wealth may hereafter flourish in happiness; but those

devoid of charity cannot be free from offence.

As the comprehension of the true God, without clearness of understanding, is impossible; so, also, is the pratice of virtue without charity.

Imagine thyself before those more powerful than thou art, when about to treat harshly those more weak than thyself.

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நட்பு

நிறைநீர நீரவர் கேண்மை
பிறைமதிப் பின்னீர பேதையார் நட்பு

நவில்தொறு நூனயம் போலும்
பயில்தொறும் பண்புடை யாளர் தொடர்பு

முகநக நட்பது நட்பன்று நெஞ்சத்து
அகநக நட்பது நட்பு

அழிவி னவைநீக்கி யாறுய்த்து
அழிவின்க ணல்ல
லுழப்பதா நட்பு

இனையரிவரெ
மக்கின்னம்யா மென்று

புவரிசையி ஐமபுலமிலன் ஐநடபு

FRIENDSHIP.

The friendship of the wise is like the moon in it's increase; the friendship of fools like the moon in its decrease.

As the friendship

pleasures of learning increase by constant application; of the worthy increaseth by constant intercourse. so the

True friendship is not that which dimpleth the which maketh the heart rejoice. face with smiles, but that

Friendship should repel all injuries, should take the lead in the path of virtue, and, in unavoidable misfortune, should share the adversity it causeth.

Vain is the fragile they are to us, so will

friendship, however specious, which saith—" Even as we be to them."

நடபாராயதல்

நாடாது நட்டலிற் கேடில்லை நட்டபின்
வீடில்லை நட்பாள் பவர்க்கு

குணனுங் குடிமையுங் குற்றமுங் குன்றா
இனனும் அறிந்துயாக்க நட்பு

ஊதியம் என்ப தொருவற்குப்
பேதையார் கேண்மை ஒரீஇ விடல்

உள்ளற்க உள்ளஞ் சிறுகுவ
கொள்ளற்க அல்லற்கண் ஆற்றறுப்பார் நட்பு

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ON DUE REFLECTION IN CONTRACTION FRIENDSHIP.

Nothing is more hurtful than friendship inconsiderately formed; for, after it hath once been contracted, it is difficult for those sincerely united in friendship to separate.

Friendship should be contracted only after having ascertained the disposition, lineage, and faults of the party, and that his connections are honorable.

To separate from the society of fools is the most profitable thing a man can do.

Ponder not on what depresseth the mind, and form not friendship with those who forsake their friends in adversity.

பழமை

நட்பிற்குறுப்புக்கெழுதகைமைமற்றதற்
குப்பாதல்சான்றோர்கடன்



பேதைமையொன்றோபெருங்கிழமையென்றுணர்க
நோதக்கநட்டார்செயின்

எல்லைக்கணின்றார்துறவார்தொலைவிடத்துந்
தொல்லைக்கணின்றார்தொடர்பு



கேளிழுக்கங்கேளாக்கெழுதகைமைவல்லார்க்கு
நாளிழுக்கநட்டார்செயின்

விழையார்விழையப்படுப
பழையார்கண்பண்பிற்றலைபிரியாதார்

ON OLD FRIENDSHIP.

The prudent bear complacently even the undue familiarity of those friends, with whom they are as intimately united in friendship as the limbs with the body.



If thy friends do any thing to offend thee, consider it the effect either of thoughtlessness, or of too great familiarity.

Those constant in friendship will not forsake the society of those, who from old time have been faithful to them, even when they are injured by the connection.

Those confirmed in the knowledge of the true nature of friendship listen not to the faults of their friends, although daily guilty of them.

Even their enemies will desire the love of those, who, on account of ancient friendship, separate not from their friends, however culpable they may be.

தீநட்பு

உறினட்டறினொரூஉமொப்பிலார்கேண்மை
பெறினுமிழப்பினுமென

உறுவதுசீர்தூக்குநட்பும
பெறுவதுகொள்வாருங்கள்வரு
நேர

பேதைபெருங்கெழீஇநட்பினறிவுடையார
ஏதின்மைகோடியுறும

கனவினுமின்னாதுமன்னோ
வினைவேறுசொல்வேறுபட்டார்தொடர்பு.

ON HURTFUL FRIENDSHIP.

Of what consequence is it whether the friendship of the inconstant, who attach themselves to thee in prosperity, but forsake thee in adversity, be gained or lost?

The friend who considereth only his advantage is on a level with mercenary harlots and robbers.

Ten million of times better is the enmity of the wise, than the most devoted attachment of fools.

NOTE. The next verse gives a similar preference to enemies over cowardly friends.

It is unpleasant even to dream of the friendship of those, whose words and deeds are at variance.

கூடாநட்பு

சீரிடங்காணினெறிதற்குப்பட்டடை
நேராநிரந்தவர்நட்பு.

முகத்தினினியநகாஅ
அகத்தின்னாவஞ்சரையஞ்சப்படும்

நட்டார்போனல்லவைசொல்லினும்
ஒட்டார்சொல்லொல்லையுணரப்படும்

பகைநட்பாங்காலம்வருங்கால்
முகநட்டகநட்பொரீஇவிடல்

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ON IMPROPER FRIENDSHIP.

The friendship of those who dissemble attachment, while they seek occasion to betray thee, is like an anvil (which supports the metal while the hammer beats it).

Mischief should be feared from the deceitful, whose countenances are pleasant but their hearts filled with malice.

Although they assume the courteous address of friends, the words of foes will soon be known for what they are.

When the time arrives for enmity to become amity, let your countenance be friendly, but carefully recede from such friendship.

NA'LADINAHU'RU.

கூறறந்தழால

வயாவுமவருநதமுமீனறகாேெவுய
கவா அனமகறகளை குதாயமறநதாஆய
கசா அநதா ஜூ ற றவருநதமுசாஅநதனை
கெனீ ளாககாளை கடுகுடும

இனனரி விளயமொமாபிற ிான ஞாஞசால
எனை ஞாயி லாா ய லபிறுற றுன வித
தொவிமககினைபநதிரபபாமொயாரமாடடு ந
துவிமககளாகறபாலொ

பொறகலதறுபபெயதபுவியுகிரவானபுழுகல

அக்காரம்பாலொடமரார்கைத்துண்டலின்
உப்பிலிப்புற்கையுயிர்போற்கிளைஞர்மாட்
டெக்கலத்தானுமினிது

முட்டிகைபோலமுனியாதுவைகலும்
கொட்டியுண்பாருங்குறடுபோற்கைவிடுவர்
சுட்டுக்கோல்போலவெரியும்புகுவரே
நட்டாரெனப்படுவார்

நறுமலர்த்தண்கோதாய்நட்டார்க்குநட்டார்
மறுமையுஞ்செய்வதொன்றுண்டோவிறுமளவும்
இன்புறுவவின்புற்றெழீஇயவரோடு
துன்புறுவதுன்புறுங்கால்

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ON THE UNION OF RELATIONS.

As a mother forgets the pains and trouble she suffered during pregnancy and child-birth, when she sees her infant on her lap; so the distress a man suffers from poverty and other misfortune disappears on the sight of his relations enquiring for him.

Those who, making no distinctions between dispositions or conditions, relations or strangers, actuated by their natural feelings alone, seek all who are in poverty or affliction and relieve their distress, will be regarded by every one as pre-eminently worthy.

Than to eat on a golden dish rice, white as the claws of a tiger, mixed with sugar and milk, from the hand of an enemy, it is sweeter to take a mess of grass-reeds, without salt and in any kind of dish, in the house of a relation dear as life.

Even those who have been pleasantly entertained by another, as frequently as a hammar strikes the anvil, will forsake him as the tongs do the iron on entering the fire; but those, who are truly worthy of being called friends, will adhere to him in distress, as the rod by which it is turned adhereth to the metal in the forge.

O thou who art adorned by a cool and fragrant garland! when relations have partaken of the prosperity of their relations, if they partake not, also of their adversity until death, is there any thing they can do for them in the other world?

நட்பாராய்தல்

கருத்துணர்ந்து கற்றறிந்தார் கேண்மை யெஞ்ஞான்று
குருத்திற் கரும்புதின் றற்றே குருத்திற்
கெதிர்செலத் தின்றன்ன தகைத்தரோ வென்று
மதுரமி லாளர் தொடர்பு

யானை யனையவர் நண்பொரீஇ நாயனையார்
கேண்மை கெழீஇக் கொளல்வேண்டும் யானை
யறிந்தறிந் தும்பாகனையே கொல்லு மெறிந்தவேன்
மெய்யதா வால்குழைக்கு நாய்

பலநாளும் பக்கத்தா ராயினு நெஞ்சிற்
சிலநாளு மொட்டாரோ டொட்டார் பலநாளு
நீத்தா ரெனக்கை விடலுண்டோ தந்நெஞ்சத்
தியாத்தாரோ டியாத்த தொடர்பு

கோட்டுப்பூப்போலமலர்ந்துபிற்கூம்பாது
வேட்டதேவேட்டதாநட்பாட்சிதோட்ட
கயப்பூப்போன்முன்மலர்ந்துபிற்கூம்புவாரை
நயப்பாருநட்பாருமில்.

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ON REFLECTION IN CONTRACTED FRIENDSHIP.

Friendship with the wise, whose intelligence divines one's thoughts, is like eating a sugar cane from the top (as its sweetness increases more and more); connection with persons without sweetness of disposition is like eating it from the opposite end (the flavor decreasing by degrees).

Avoiding the friendship of those who resemble elephants, seek the friendship of those who resemble dogs; for an elephant will kill his driver, whom he hath known for a long time, but a dog will wag his tail while the spear thrown at him is still in his body.

Men cleave not to those, to whom their hearts cleave not within a short space, though familiar with them for a long time; but will the friendship, interwoven with the idea of those intertwined with their hearts, be abandoned, though they are for a long time absent?

The preservation of friendship is when affection continues affection, like the flower of the branch, which, being blown, closeth not again: those who resemble the flowers of the pool, which, having blown, again close them petals, know neither affection, nor friendship.

நட்பிற்பிழைபொறுத்தல்

நல்லாரெனத்தாம்நனிவிரும்பிக்கொண்டாரை
அல்லாரெனினுமடக்கிக்கொளல்வேண்டு
நெல்லுக்குமியுண்டுநீர்க்குநுரையுண்டு
புல்லிதழ்பூவிற்குமுண்டு

மடிதிரைதந்திட்டவான்கதிர்முத்தங்
கடுவிசைநாவாய்கரையலைக்குஞ்சேர்ப்ப
விடுதற்கரியாரியல்பிலரேனெஞ்சஞ்
சுடுதற்குமூட்டியதீ

இன்னாசெயினும்விடுதற்கரியாரைத்
துன்னாத்துறத்தறகுவதோதுன்னருஞ்சீர்
விண்குத்துநீள்வரைவெற்பகளைபவோ
கண்குத்திற்றென்றுதங்கை

குற்றமுமேனைக்குணமுமொருவனை
நட்டபினாடித்திரிவேனேனட்டான்
மறைகாவாவிட்டவன்செல்வுழிச்செல்க
அறைகடல்சூழ்வையகம்

ON THE ENDURANCE OF THE FAULTS OF FRIENDS.

When those we greatly love and esteem as virtuous, prove otherwise, this ought to be carefully concealed; for rice in the grain hath a husk, water foam, and flowers some unfragrant leaves.

O Lord of the wave-resounding shore, where bright-rayed pearls are thrown up by the rolling billows and where float swift-sailing ships! if friends, from whom it is difficult to separate, possess not virtuous dispositions, they are a fire kindled to burn our hearts.

Is it right utterly to abandon friends, whom it is so difficult to forsake, though guilty of evil deeds, O Lord of the renowned mountains, which covered by the long stems of bambus pierce the sky? will men cut off their hand because it has struck their eye?

If, after contracting a firm Friendship with any one, I set myself to note his good and bad qualities, may I be cast into the hell, where the traitor, who discovereth the secrets of his friend, is punished, and may I be scoffed at by the whole world!

கூடாநட்பு

சீரியார்கேண்மைசிறந்தசிறப்பிற்றாய்
மாரிபோல்மாண்டபயத்ததாம்மாரி
வறந்தக்காற்போலுமேவாலருவிநாட
சிறந்தக்காற்சீரிலார்நட்பு

நுண்ணுணர்வினாரொடுகூடிநுகர்வுடைமை
விண்ணுலகேயொக்கும்விழைவிற்றானுண்ணூல்
உணர்விலராகியவூதியமில்லாரைப்
புணர்தனிரயத்துளொன்று

பெருகுவதுபோலத்தோன்றிவைத்தீப்போல்
ஒருபொழுதுஞ்செல்லாதேநந்துமருகெல்லாம்
சந்தனநீள்சோலைச்சாரன்மலைநாட

பகதயிலொரைதொடப்பு

முட்டுற றபொழுதின் முடுகியெனாருயிரா
நட்டாரொருவனைகீட்டேனென்னட்டாள
கடுமவினைகட்டுழிததானசெல்வழிசசெலக
கெடுமொழிவைபக

ON IMPROPER FRIENDSHIP.

The friendship of eminent men is eminently illustrious, and as productive of benefit as timely rain; but the friendship of the mean, even in the time of

their prosperity, resembleth, O Lord of the country of clear waters! the failure of rain in due season.

The enjoyment of the friendship of men of acute understandings is desirable as the joys of Heaven; but connection with unprofitable men, uninstructed in science and literature, is a very hell.

Our intimacy with those, to whom we are not bound by the chain of friendship, O prince of the hills, the sides of which are covered by groves of tall sandal-trees! though it seemeth day by day to increase, may be dissolved as instantaneously as the fire catcheth the straw.

If I stretch not forth my hand and deliver my whole soul without hesitation to my friend, when he is in distress, may I be cast into the hell, where the wretch is punished who hath violated the chaste wife of his friend, and may I be scoffed at throughout the far-famed earth.

அறிவுடைமை

வெம்பிவிலியுடையகிபிறுமவாழைதன
நீருஞைவயாதந இரியசாமாகுகே
யினநீதெனிழுமியல்புடையாகேணமை
மனநதீதாமபகமேரிது

கடலொசாக தம்மினவிசபிறகறுமவிசாரநுமை
உபியெனடுவரிபிறதகலொறறதம

இனததவியலலாதிடடறறனசெபப
மனததவியமககளெனபார

பாஅரைபபுனவியபபடுகடறறனசெபப
ஊாஅதிமொடடிருசெயபடுததலை
மருஉசசெபதியாரமட்டுககயருமனநதர
விராஅஅயசசெயயாமைநனறு

உணரவுணருமுணரவுடையாரைப
புணரபபுணருமாகினபமபுணரிற
றெரியததெரியுகதெரிவிலாதாரைப
பிரியபபிரியுமாநோய

Although the fruit of the plantain be ripened in the bitter leaves of the Vémbu, it will not lose its natural sweetness; thus, although they who are naturally good associate with the bad, their friendship for them will not corrupt their minds.

Note. The tree here mentioned is that corruptly called Margosa (Amargozeira Port.); its botanical name, curiously formed from Sanscrit and Persian etymons, is "Nimba azadaracta". Its astringent leaves and bark are administered by the Indian, as the Peruvian bark by the European Physicians. The wood of old trees has a similar scent, and is used to adulterate sandal.

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Sweet water may be produced even on the side of the sea-shore and salt water on the side of a mountain, O Lord of the cool shore washed by the waves of the Ocean! it is truly said that sensible men will not imitate those with whom they consort, but will preserve their own minds.

O Lord of the cool shore of the Ocean, where the thick-boughed Punnei flourisheth, will those, who are virtuous and impartial towards all, first contract and then dissolve friendship? than this it is better that friendship should never be contracted.

To be united in friendship with the prudent, who think of that of which they ought think, is productive of the highest felicity, and affliction is avoided by separating from fools, who know not what belongeth to friendship.

புலலறிவாணமை

அருளினறமுனைக்குமனபுடையாரவாயசசொற

பொருளைக்கொள்வர்புலவர்பொருளல்லா
ஏழையதனையிகழ்ந்துரைக்குமபாற்கூழை
மூழைசுவையுணராதாங்கு.

The moral precepts benevolently delivered by the kind-hearted, the wise receive to their benefit, but the ignorant, devoid of all good qualities, treat them with scorn; thus the ladle tasteth not the sweetness of the milk porridge it contains.

AUVEIYAR.

நற்றாமரைக்கயத்தினல்லன்னஞ்சேர்ந்தாற்போற்
கற்றாரைக்கற்றாரேகாமுறுவர்கற்பிலா
மூர்க்கரைமூர்க்கர்முகப்பர்முதுகாட்டிற்
காக்கையுகக்கும்பிணம்.



கற்பிளவோடொப்பர்கயவர்கடுஞ்சினத்தால்
பொற்பிளவோடொப்பாரும்போல்வாருமவிற்பிடித்து
நீர்கிழியவெய்தவடுப்போலமாறுமே
சீரொழுகுசான்றோர்சினம்.

As the beauteous swans flock to a fair pool covered with the lotos, so the learned (or good) love the learned (or good); and the ignorant and base gather together, like crows devouring a carcase in a field when the dead are buried.



Mean people are divided by furious anger like a fractured stone; and some there are whose divisions resemble the fracture of gold (which is easily reunited); but with the good, pursuing together the path of virtue, anger disappears like the wound made by an arrow in the water.

ARANERI-DIPAM.

பலலாரதறப
ஈவனவுமபகைகெடததாமபெருகுவதும
இலலாரககொனறீவதுவுமினியனவெபகலுவது
நலலாரககணடுவபபதுவுநலியாநோயினமையும
எலலாரககுமுயிரநிலையாமனபுடையபயனெனபார

ஐயெனததாமபெருகுவதுமறிவினலவிளஙகுவதும
உயதவழிகேடடுணாவதுவுமுணாநதவறறைபபிறருளததிற
செயதவாநனறுகருததிலுததாரசொறறெறறுதலு
மெயயனபையுளததினமேவியவனபயனுகும

புலிககுடியிறபிறததலுமபொலலாஙகுணமிலாவதும
அலிபபுணாடுவருவதுவுமருஞசிறையிலகபபடலு
நிலிககழுவிலூாநதிடலுமினனுருபபுகுநறவனவுவ
கலிபபலவினுாயனபகததிலவாபயனுகும

கறபயிலவினையுடைககைபாயககணடாரகளபழிததிடலுஞ
சொறபயிலவிசைசகொசசெவிடாயுழலவதுந
தறசெயயாககொடுமைகளிததானபலவுமெயதுதலும
அறமிலாமனததவாகளடையபயனெனறுரையாரோ

Being honored by many; increasing in prosperity by the extinction of feuds; giving to those who are in want; using always courteous speech; rejoicing in the presence of good men; not being afflicted by any wasting disease: these, they say, are the fruits of affection, the station of life to all.

Attaining to the highest honors; being illustrious in knowledge; enquiring after and fully considering the means attaining of eternal life; causing benefits to others by instilling the knowledge of this into their minds; searching into the words of the ancients: these are the fruits that gentle-minded man obtains in whose breast true benevolence existeth.

Birth in the state of an out-cast; cherishing wickedness in their mind; falling always into trouble; enduring harsh imprisonment; being impaled on a stake, or being deprived of their members: this is the fate of them in whose breast affection, praised in all writings, doth not exist.

As to the dumb, destitute of knowledge, and are contemned by all who behold them, as to the deaf who hear not the words addressed to them, and wander about neglected by all, and as to him who suffereth the cruelties he hath wantonly inflicted on others; such, the wise say, is the retribution to those whose breasts are void of affection.

NOTE. The work from which this extract is taken is a composition of the Jainer. The primary dogma of this sect is that every act, whether good or evil, is *necessarily* followed by an appropriate retribution; *deafness, dumbness*, and the like, therefore, are not natural defects to be commiserated, but the effects of crimes to be reprobated.

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SCA'NDAM.

ஆர்வி னுடொருவர்னபிற றவிப்பட்டுப
பொராததாறபிறாகருதவிசெயவாரேற
தீரத்தவெந்துயரிறசோதலெமாயதிலவ
பாராபுகழ்பயனெண ருாளாவாதா

Whosoever unite themselves in friendship with others must support them with determined zeal, not regarding the severest suffering, not even death itself, but considering only the fame they will acquire.

PAZHA-MOZHI.

மறுமனத்தானலலாதமாநலத்த
தவெந்தனை
உறுமனத்தனெறியொழுகிற
சுறுமனத்தார்
பாவிரையுடைப்பவைபெத்தாக
கவெனசெயப

ஆயிரஙகாககைககோரகல

When a pre-eminently excellent king of faultless mind manifesteth by his conduct that benevolence existeth in his heart, what can all his enemies, boastful of their origin, though assembled in one camp, do against him? one stone sufficeth for a thousand crows.

RA'MA'YANAM.

ஏனபுதோலுடையாரககுமிலலாரககுநதம

வனபகைபபுலனமாசறவாயபபதேன
முனபுபினபினறிமூவுலகத்தினும
அனபினலலதோராககமுணடாகுமோ

வையமனனுயிராகவமமனனுயிர
உயயததாஙகுமுடலனனமனனருக
கையினறியறஙகடவாதருள
மெயயினினறபினவேளவியுமவேணடுமோ

To corporeal beings of bone and skin, or to incorporeal beings, divested all sensual taint; the cause of burning enmity, is there any thing in the three worlds, either first or last, superior to affection.

Kings who are as the souls of the world and as bodies supporting all other souls, without doubt are not deficient in virtue; for, when confirmed in true benevolence, are sacrifices necessary?

SIRUPANJA-MU'LAM.

வெகுளிகொளளவெளவெளயமெழுகுநீரசேமமனனுடம
பநதமசாநதநனமகனமகவினாததுனன
ஒனறுமபாலுமனெனிழுநதியிறபிறிதெளினுய
குனறுமபாறபடுமபயன

Butter and wax melt in the hot fire, in the water clay, salt, and the paste of cool sandal: however little be given by those whose liberal minds resemble one of these five things, the fruit from generation to generation received will be like a mountain.

ELA'DI.

சாதல்பொருள்கொடுத்தலின்சொற்புணர்வுதத்தல்
நோதல்பிரிவிற்கவறலேயாதலின்
அன்புடையார்க்குளவாறுகுணமாக
மென்புடையாரவைத்தாரவிரிந்து

In treating on death, bounteous acts, courteous speech, the pleasures of friendship, pain for others' sorrows, and the grief caused by separation, the sages of gentle disposition have shewn that these six are common to those in whose breasts dwelleth mutual affection.

NANNERI.

பெரியவர்தந்நோய்போற்பிறர்நோய்கண்டுள்ளம்
எரியினிழுதாவரென்க தெரியிழாய்
மண்டுபிணியால்வருந்தும்பிறவுறுப்புக்
கண்டுகழுமோகண்

பேர்த்திரைதாக்கும்பெருந்துயர்ந்தாவேமே
வீரமொதுக்கல்லாருக்கூரநேரிழாய்

மெய்ச்சென்றுதாங்குமவியலாகோல்படுதன்மேற
கைச்சென்றுதாங்குங்கைபடுது.

தங்குறைதீர்வுள்ளார்தளராதுபிறர்க்குறூஉம்
வெங்குறைதீர்க்கிற்பார்விழுமியோர்திங்களை
கறையிருணீக்கக்கருதாதுலகின
நிறையிருணீக்குமேநின்று

The worthy feel the griefs of others as their own griefs as butter melteth in the fire: thus, O thou who art ornamented with choice jewels! the pain caused to a limb by a local disorder the eye beholds and weeps.

The truly wise hasten to sustain the griefs sustained by others and to protect them courageously, O thou who art adorned by polished jewels! thus, the arm receives on itself and sustains the blow of the club which the body would otherwise sustain.

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The worthy think not of supplying their own wants, but endeavour to supply the pressing wants of others; thus the moon, heeding not the removal of the darkness of its own spots, chaseth away the darkness which filleth the world.

NOTE.—The allusion in this and other extracts to butter melting in the fire, bears in Hindu poetry a more dignified character than it would in ours. By this process is prepared *clarified butter*, which being used in oblations is considered a sacred object, and this simile in its full extent means, that, as crude butter is exalted in its nature by being melted in the fire, so is the heart of man by being softened by love.

INIYA-NA'LPADU.

[illegible]

For men to live happily with their kindred is pleasant, and pleasant it is to behold the full moon among the beautiful clouds; the abundant love, kindly bestowed on all by those whose actions are free from guilt, is most pleasant.

NOTE.—The title of this work signifies *forty verses on pleasant things*; and every thing, which, according to the notions of the Hindus, affords delight is enumerated in it. There is another work under the title of இன்னாநாற்பது *forty verses on unpleasant things.*

NI'DINERI-VILACCAM.

[illegible]

The words of the benevolent, whatever they are, are pleasent, but even pleasent words from the malevolent are poison: though borax refined in the fire cause great heat, it cures diseases, while arsenic, though cooling to the body, kills.

A STANZA.

[illegible]

[illegible]

As the red gold is found in the mountains, and the white pearl in the broad ocean;

As the sweetness of honey pertaineth to the buds of flowers arrayed in beauty; as in chastity lieth

The beauty of women, and to virtue belongeth the endless felicity of heaven;

Know that the beauty peculiar to the eye is active mercy.

Note. This is cited as an example in the Ton'nûl and is, I believe, the composition of the author, Vira;mâmuni.

A STANZA.

நன்மழை பெய்தலு நறுபெண்ணை விழைதலு
நன்மொழிகேட்டலு நற்சித்திரங்காணலு
நன்மணிப்பூணலு நற்சுவைச்சுவைத்தலு
நன்மையென்றெண்ணனன்மையென்னருளே

Not the fall of seasonable rain; not the embrace of beautiful women;
Not listening to eloquent discourse; not the sight of finely finished pictures;
Not the ornament of precious stones, nor the tasting of delicious viands;
Think not that these constitute the good of man, but know that real good consisteth in benevolence.

A STANZA.

அருளுடைச்சீருசீரெறலொழுக்கரும தவிகாரம
பொருளுடைப்பூவுலிவாசிவிழும்போலிருக்குமருள
உருளுடைவீரறருவேலுமாசைஜுககொணமுடியுக

தெருளுடைபபாரமதிமுடிமெயயணியலலதெனருளே

The quality of mercy is not strained, but is alike to all ;
It droppeth as the gentle dew of heaven on the plenteous earth ;
Not the spear of the car-borne hero; nor the crown of the monarch,
Nor the pomp and glory of the world ; not all these, but sweet mercy is the true ornament of man.

NOTE. In this stanza an imitation of a well known passage in Shakespeare is attempted ; the conclusion is somewhat compressed and the whole accommodated to the general style of Tamil poetry.



The following effusions on divine love, seem to deserve a place here as this affection is the acme of that benevolence on which this Chapter treats.—There are two works in Tamil, consisting, chiefly, of selections, intermixed with original verses, from the Védanta and `Saiva `Sástrams, arranged under the same general heads as the Cural and entitled பெருந்திரட்டு *Great compilations:* they were composed by two `Súdra Sanyás'i, named Tatwa-Ráya Swámi and `Sivapracás'a Swámi. The work of latter was abbreviated by one of the disciples of the author and it is from this, called குறுந்திரட்டு *The lesser compilation;* that the last of these extracts is taken.

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TIRU-VARUD'PAYEN.

இனபிவிலிதெனறவினவுணடே

லனபுணடாக

அனபினவிதேயயதா

If love exist in this world the highest bliss will be attained hereafter, for this is closely

united to love.

TIRUMULA-MANDIRAM.

அன்பும் சிவமும் இரண்டென்பர் அறிவிலார்
அன்பே சிவமாவ தாரும் அறிகிலார்
அன்பே சிவமாவ தாரும் அறிந்தபின்
அன்பே சிவமாய் அமர்ந்திருந் தாரே



என்பே விறகா இறைச்சி அறுத்திட்டுப்
பொன்போற் கனலிற் பொரிய வறுப்பினும்
அன்போ டுருகி அகங்குழை வார்க்கன்றி
என்பொன் மணியினை எய்தவொண் ணாதே

The ignorant think that God and love are different; none know that God and love are the same; did all men know that God and love were the same, they would dwell together in peace, considering love as God.



To those of soft hearts, whose minds are melted by divine love, although their flesh be cut off their bones used as fuel and their moisture dried up by wasting in the golden flame, and to those alone it is not forbidden to approach the God, who is the golden jewel of my soul.

அன்புடைமை

அண்ணலே வருந்துகின்றேன் உறாவும் பெரிதென உள்ளத்
தெண்ணாமல் துவே யன்றி இடையொரு பொருளும் வேண்டேன்
கண்ணிய பொருளென் றென்னிற் கருத்துக் கழல்கட் கன்பே
புண்ணெகிழ்ந் துருகி யோவா தொழுகிட வேண்டும் வேண்டும்

சித்தனே யுவனென் றுமிப்பனே
தேசிகா வுவனென் றுமிப்பனே
சித்தனே யுவனென் றுமிப்பனே
நின்மலா வுவனென் றுமிப்பனே

சுத்தனையுவனையென்றுமிரப்பனை
சொரூபனையுவனையென்றுமிரப்பனை
ஏத்திருஞ்செம்போற்றுமிரப்பனை
எம்பிரானைக்கழற்கெல்லையில்லைப்பத்தே

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அன்பின்பெருமை

மறை

விணிறுவாசாமகோசரமெனமாலயன்மயலெய்த
அறியுமாறொருவருமவிர்கறநிகழறியவன்வனபிற
செறியுமாசறவுளவிருளகடியுமத்திகழுளகுடிகொண்டே
யுறையுமாதலின
னன்பினன்பெருமையையுணர்பவரொவரந்தோ

முழுதுரைத்தனவினையதமுவிடநமுவிடுமுலமாரிறைவந்து
பழுதொன்றின்றியபத்திநலவுவிவிறபடுமெனுமதுகண்டால்

எழுதுமுகல்வியுமிலவகுாற்றவங்களுமயோகஞானமுமெய்வகே
அழிவொன்றின்றியவன்பினன்பெருமையயறையவுமுடியாதே

அன்பாதஞ்சிறப்பு

அவமறமறைகளெல்லாமருவமென்றுனாகருகியே
புவியினிருவதாகிப்புருகதறந்ததேடியெய்கு
நவமுறுமின்பருளன்னாடியெய்வாழநிமெயன்றுல
அவமறுமன்பாமென்மையறிபவரொவகேயவகே

அனபாதநதிறமிகுதி

சடை யிவனபபரிததுாதவிழி வளபப றிதஅருசிவாநதாதுகறகியகம
உடைடயெனபபுவிைநதுாமுடைதவளததவிாநஅழுழுறககளகவிாதறுறகதும
பயடீ தனிறசருகுமவாயுவுமயின அமபாறிடைககலவிடைதஅமின அ
மிடையதுறஅழுழுமனவயருட செசருபன மெயயருளபெறுதவாதகியலடே

செயவனமறையாரமறைறவனசெயயாரசெகமெலாமசைசயிலுமசையாா
மெயயலதுளையாரமெவினரயலவயகளவெநதுஅழிநதிடவலாவிழியாா
கைதவமறியாாகாதலரபகைகுாககருளலாறககுறிடவறியாா
ஐயனறசெருபனடியினகுரியவழகுறமனபமொனபவரே

ON DIVINE LOVE.

O God! I intreat that the high aspiration of my soul may be accomplished; on this only I think, this is the only thing I require. That on which I thus think, is that love of thy sacred feet may melt and soften my heart, and I desire, fervently desire, that it may never diminish, but for ever increase.

O Almighty! It is thee I ever desire;
O Instructor! It is thee I ever desire;
O Eternal! It is thee I ever desire;
O Immaculate! It is thee I ever desire;
O Most holy! It is thee I ever desire;
O Enlightener! It is thee I ever desire;
By all means and at all times I desire
To be filled with the boundless love of the feet of our God!

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THE EXALTED NATURE OF DIVINE LOVE.

The final object of the Scriptures, which cannot be expressed by words and which Vishńu and Brahmá are puzzled to comprehend; the eternal Being whom none can fully know, removeth darkness from the understanding of those who are steadfast in their love towards him, and dwelleth in their enlightened minds: who, therefore, can comprehend the greatness of divine love?

When God, the cause of all, who grasp, cometh and is taken in the

even when wholly embraced eludeth the net of the good deeds of sinless piety,

where is the utility of letters, of science, of the brightest acts of devotion,

or of contemplative wisdom? Unspeakable is which nothing can destroy.

the greatness of divine love

THE GLORY THE LOVERS (OF GOD).

Thou, whom all the Scriptures, by which sin is dispelled, declare to be without form, taking on thee a form and entering into this world, searchest for those who rejoice in love, and, having tried their hearts, conferrest happiness upon them: where, O where, are they who know the greatness of those who feel divine love in its purity?

THE EMINENT NATURE OF THE LOVERS (OF GOD).

To wear tangled hair, to poll, or shave the head, to be clothed in garments dyed yellow or colored by ochre, to abstain from flesh-meats, to observe fasts and vigils, to swallow only the wind or dry leaves from the earth, to sleep on the bare ground or on stones; these painful inflictions appertain to those who have not attained to the true love of him, who is the manifestation of love.



They who conceal nothing they do, who do nothing that ought to be concealed, who when the universe is shaken are unmoved, who speak nothing but truth, who open not their eyes to the faults of others but to consume them to ashes, who are ignorant of deceit, who have no thoughts, either of friend or foe, but such as proceed from benevolence, may truly be said to be adorned by the love they bear to his feet, who is the manifestation of goodness.

Note. The different religionists of India are described in the last verse but one: *tangled hair and garments colored by ochre* are worn by the devotees of Siva, the saints of the Jainas *polled* their hair, which in their images, therefore, appears as if curled like the Negro's, and the priests of the Bauddhas are clothed in *yellow* vestments, while all *abstain from meats*, observe *fasts and vigils*, and practise other austerities.

CHAP. IX.

விருந்தோம்பல்

On Hospitality.

This title, like most terms conveying an abstract idea in Tamil, is a compound, being formed from விருந்து *a guest* and ஓம்பல் *to cherish.*



I.

இருந்தோம்பியில்வாழ்வதெல்லாம்
விருந்தோம்பிவேளாண்மைசெய்தற்பொருட்டு
(க)

To honor guests with hospitable rite,
Domestic life and all its various joys
To man was given.

" To honour guests &c"—Hospitality, the chief duty of the domestic order, includes both the *reception of the stranger guest*, Atit'hyam, which, as already stated, is a religious rite, and the entertainment of ordinary guests, friends, relations, or neighbours. The simplicity of ancient manners, while it made private hospitality necessary for the support of the pilgrim or traveller, rendered the entertainment of them neither inconvenient or dangerous. It was formerly the custom, therefore, in India, as in other parts of Asia, to solicit the casual passenger to partake of the family meal, and in places, remote from great towns, where the manners of primitive times in some degree yet prevail, instances of this practice occasionally occur at the present day. Generally, however, the private entertainment of strangers, becoming by degrees incompatible with modern manners, and with the mixture of the several classes of society which has latterly taken place, has been superseded by the public establishments provided for their support, which, under the denomination of *Shávadi* (from சா *food* and அடி *foundation*) in Tamil and of *Sattram* (from the root *sad sit, rest*) in Sanscrit, abound in southern India. Originally these edifices, as is the case in many instances at present, it is pro-

bable were always attached to the dwelling of the founders, from which in the course of time it was found convenient to separate them.

These establishments, as their Tamil appellation implies, differ from the inns and caravanseries, common in other countries of Asia, by invariably providing at their origin for the daily supply of food to strangers, more particularly to Bráhmans, Pandárams, or Pilgrims, and the maintenance of a certain number of fixed residents, usually Bráhmans. Sometimes, also, schools for teaching the Véda, or the languages are attached to them. These endowments, it must, however, be observed, not infrequently cease with the life of the founder and the building only remains for the accommodation of passengers.

Besides these public charities, the rite of hospitality, as a religious observance, is considered as fulfilled by occasional feasts given either to Bráhmans, or other religious persons, according to the sect of the party. Such entertainment, though not conforming to the letter of the law, which applies only to the occasional sojourner, nor maintaining the purity of ancient manners, are deemed, nevertheless, highly meritorious in the giver; his intention, not the regularity of the act, being chiefly regarded. With respect to the partaker, however, they are more or less derogatory, according to the degree of avidity with which they are sought; for it is declared that the Bráhman-parasite, who, under the pretence of superior merit, or of the sanctity of his tribe, seeketh to participate in the food of others, is on an equality with the *foul-feeding demon* called Vántási, வாந்தாசி.

The private entertainments of the Hindus are almost invariably connected with some solemnity, or with some circumstance the memory of which it is wished to retain, such as marriages, the commemorative ceremonies to ancestors, appointments to public stations, or the readmission of a disqualified persons, after the performances of the proper Práyaschittam, or expiation, to full communion with his caste. In the latter case an entertainment, always given by the offender, is imperatively necessary; as the act of eating with him is the sign of the entire remission of his offence, and of his complete reconciliation with his fellows. The following instance may perhaps, not inappropriately, illustrate this, though, as relating to manners rather than sentiments or opinions, it is somewhat foreign to the intention of this work.—The mother of a female child of the Bráhman caste, who had been finally degraded for some crime, was inadvertently permitted by the family to retain and nourish her daughter for some time after her excommunication. This circumstance was, at first, overlooked, and in due time the girl was married to a respectable Bráhman, whose friends, coming at length to a knowledge of this blemish in the education of his wife, were urgent with him to put her away. As the young man was not willing to consent to this, an assembly of `Sástris, learned in

laws, usages, and ceremonial rites ([illegible]) was convened, from whom a favorable decision was obtained and a mild expiation prescribed. At an entertainment given in consequence, to which most of the Bráhmans of the place, who subscribed to the legality of the proceedings, for some doubted, were invited, the female, restored to all her social and conjugal rights, was appointed to serve the water which is sipped from the palms of the hands while reciting a prayer, both before and after meals (ஆபோசனம்), the salt, and the pickles, of which all present partook.

இருந்து *being settled;* இருத்தல, of which this is the ger. means not only *to be*, but to *be settled, established, resident*, as வீரசோழ அகரத்திலிருக்கின்றேன *I reside in the Agaram of Vira shózhen.*—ஓம்பி *protecting;* the ger. of ஓம்பல.—இல்வாழ்வது *that which belongs to domestic life;* a compound of இல *a house, domesticity*, and வாழ்வது the pron. part. neu. of the fu. of வாழ்தல *to live, flourish.*—எல்லாம *all.*—விருந்து *guests.*—ஓம்பி *cherishing.*—வேளாண்மை *liberality.*—செயதல *the doing.*—பொருட்டு *is the cause.* In construing this couplet, the whole of the second verse to செயதல inclusive must be considered as the nom. to the sub. v. understood; பொருட்டு, as governed by this verb, and as governing the last term of the first verse, எல்லாம, in the gen.

II.

அ

கனமாந்து செய்யாளுறையு

முகனமரநதுநலவிருநதோமபுவானில.

(ச)

He who with smiles receives a virtuous guest,
Shall see Prosperity, with joyful mind,
Make his abode her home.

" Prosperity"—The phrase corresponding with this word in the original, அகனமரநதுசெய்யாள *she who causes the mind to rejoice*, is a periphasis for Tiru or Srî, the same as Lacshmi (which word is pronounced *Lucky* in some of the Pracrits) the consort of Vishn'u, the Goddess of good fortune, invoked as the bestower of wealth, honor, felicity, and all good gifts. Arising in full maturity from the ocean, and being the personification of beauty, grace, and

elegance and the dispenser of pleasure, she
Venus, and like her is revered as the mother of

resembles, also, the Uranian
nature, the primeval genitrix
of all existent things.

அகன, the same as அகம், *the mind.*—அமாகது *delighting;* from அமாதல் *to become quiet, be pacified.*—செய்யாள *The Goddess of prosperity, a name of Lacshmi:* it is formed by the fem. affix ஆள from சேம், convertibly by special rule to செய, meaning primarily *red,* secondarily *elegant, beautiful.*—உறையும் *will frequent, dwell in;* the 3rd pers. fu. of உறைதல் *to crowd together,* governed by the preceding term.—முகன, for முகம், *the face, the countenance;* this term, originally முகம், affords an instance of a Sanscrit derivative, of which few occur in this work.—நல் the root used adjectively for நல்ல *good, worthy.*—விருந்து *a guest.*—ஓம்புவான *of him who cherishes;* the pron. part. fu. mas. sing. of ஓம்பல்.—இல் *the house;* the nom. for the ac. governed by உறையும்.

III.

செல்விருந்தோம்பிவருவிருந்துபார்த்திருப் பான

நல்விருந்துவானத்தவர்க்கு (௬)

He who, while one rejoiceth in his cheer,
Awaits with anxious mind a coming guest,
Will be a welcome guest to gods.

"Will be a welcome guest to gods"—Among the ancient Europeans the rites of hospitality were regarded as under the immediate protection of the Gods, of Jupiter especially, thence called the *Hospitable* (Ξένιος), and the people were taught to believe that the deities resorted to the earth for the purpose of trying the disposition of mankind and were often entertained under the guise of strangers. Ovid relates the story of the metamorphasis of an extensive country into a lake in consequence of the inhabitants of a thousand houses having refused to receive Jupiter and Mercury, who applied for shelter in a human form. A fable, similar in substance and intent, is told by the Hindu Mythologists of *Anna-púrná,* Parvati in the character of *the Goddess of abundance* (whom the Romans it is worthy of notice worshipped under a similar title corrupting *púrna* into *perenna),* who was thus driven from the

doors of the parsimonious inhabitants of Cási, when she sought their hospitality in a similar disguise. Other fables of the same kind exist, from which that contained in the following extract is selected by the author of the Magà-nidi Sulàmaṅi for the illustration of this Couplet.

வெண்பா

தேசுபுகழ்மாறன் றெறவித்தமுனையமுதிட்
டீசனுடன் போந்தானிறைகேசா பேசவொற
செல்விருந்தோம்பி வருவிருந்து பார்த்திருப்பான்
நல்விருந்து வானத்தவர்க்கு.

உதாரணம்

வந்தவிருந்துக்கன்னமிட்டு வருவிருந்துக்கு வழிபார்த்திருக்கிற சமுசாரி தேவர்களுக்கு மனைமையாகிய விருந்தினனுவனென்று குறளில் திருவன் மபறந்தூற்றதற்குதாரணம் - இளையான்குடிமாறனென்கிறவன் மகாவருத்தமிருந்துங்களுக்கன்னமிட்டுக்கொண்டு வருகின்ற பரமேசுவரன் சோதனையின் மெய்க்கதரித்திராமாயிருந்த சமயத்தில் ராத்திரியின் மழையின் வினந்துகொண்டவராய் சங்கமரூபமாய் வந்து அன்னம் கேட்டாரப்போது அன்றுமுதவியில்லாததினாலே தம்மனைவியுமிருட்டிலும்போய் நறுவிலாத நெல்விதை முளையைவாரிக்கொண்டுவந்து தனமனையாளகையிற்கொடுத்த தனந்தச்சனமகையிற்கில்லாததினாலே வீட்டைப்பிடுங்கியடித்து அதினாலன்ன சமைத்துச் சங்கமர்க்கு நிறைப்படைக்கச் சங்கமரூபமாய் வந்தவர் சுகதோஷித்து ரிஷபவாகனருடராய்க் காட்சிகொடுத்து இளையான்குடிமாறனுக்கும் பத்தினிக்கும் கயிலாசத்திற் கழைத்துக்கொண்டுபோனாரதலால் பசித்துவருகிற வர்களுக்கன்னங் கொடுக்கிற சமுசாரிகள் தேவர்களுக்கு மேலானவிருந்தினராய் மோட்சமடைவார்.

STANZA.

The glorious and renowned Māren having prepared food for `Siven from the sprouted corn sown in the fields, went with the God to heaven O Irangésara! thus he, who, while discoursing with and SERVING A GUEST JUST ARRIVED, EXPECTS ANXIOUSLY A COMING GUEST, WILL BE A WELCOME GUEST TO THE GODS.

EXAMPLE.

In this couplet HE *has vouchsafed to declare that the house-holder, who, while serving a guest just arrived with food, looks towards the road in expectation of a guest about to come, will be welcomed as a most distingueshed guest by the Gods. Of this take the following example. After Māren of Ileiyàncud'i had for a long time been in the habit of supplying all who came to him as guests with food, the Most High, for the purpose of trying him, permitted him to fall into extreme poverty. At this time I'swaren came in the middle of the night and drenched with rain in the form of a Jangamer*

(a religious person of the `Saiva sect) and requested food. As he was then destitute of all other means of affording the assistance sought, he went out, in the midst of darkness and rain, and, plucking a quantity of sprouting rice-seed, which had been newly sown, he returned and delivered it to his wife and, having no firewood to dress it, pulled down a part of his house for that purpose, and placed the rice thus prepared before the Jangamer. The God, who had requested food in this shape, greatly pleased at this action resumed his proper form, appearing as the bull-borne Deity, and carried Māren of Ileiyàncud'i with all his family to Cayilásam (the heaven of `Siva). Therefore, those house-holders who liberally supply food to those who come hungry to them, will become the illustrious guests of Gods and attain to eternal bliss.

செல *who has come*; this is an instance of the காலகரநதபெயரெசசமவினைததொகை (see the நனனூல Chap. II, சொலலதிகாரம, Sect. 3, பொதுவியல), the root செல being used in the sense of சென்ற the past. part. of செலலல *to move, go,* secondarily *to reach*, or *arrive at*.—விருநது *a guest*.—ஓமபி *cherishing*.—வரு *who is about to come*; the construction is the same as that of the first term, but செல has a past and வரு a future meaning.—விருநது *a guest*.—பாரததிருபபாா *he who continues expecting*; a compound of பாரதது the ger. of பாரததல *to see, look, look for*, and இருபபாா the indef. pron. part. sing. of the future of இருததல in a frequentative sense.—நல *good, acceptable*.—விருநது *a guest*.—வானததவாககு *to those who inhabit heaven*; a conj. appel. from on வானதது the obl. of வானம *heaven*.

IV.

மோபபககுழையுமனிசசமுகநதிரிநது
நோககககுழையுமவிருநது (௰)

As that sweet flower which droops it head and dies,
When once its fragrant odor is inhaled,
From an averted face so shrinks the guest.

" As that sweet flower"—The *Anicham*, the flower here meant, is said to be of so delicate a nature, that being once smelled without being touched, it immediately withers and falls from its stalk:—வாடாதவனிசசபபூவினுமெலி ருநதினரமெலலியரெனபதாம *it is here said that guests are even more delicate than the unwithered Anicha flower*, are Parimèl-azhager's words in explaining this allusion, and a very delicate flower of this name may exist, or

some species of the sensitive plant may be

meant, but it is more probably a mere creation of the poets.

மோப்ப being smelled; the inf. used as the ger. of the pres. tense.—*குழையும் which fades*; the fut. part. of *குழைதல் to fade*.—*அனிச்சம் the Anicham flower*; the nom. governed by the sub. v. understood.—*முகம் the face*.—*திரிந்து when averted*; the ger. from *திரிதல் to turn, turn away*.—*நோக்க beholding*; the same as the first term.—*குழையும் who is dismayed*.—*விருந்து the guest*; the nom. governing the subs. v. understood. The construction, which in English must commence with the last term, is—*The guest, who is dismayed on beholding an averted face, is an Anicham flower which fades when smelled.*

ILLUSTRATIONS.

AUVEIYAR.

உண்ணீருண்ணீரென்றேயூட்டாதார்தம்மனையில்
உண்ணாமைகோடிபெறும்

The abstinence of those, who refrain from eating in the houses of the inhospitable who intreat them not kindly to take food will be rewarded ten-million fold.

CA'SI-CA'NDAM.

தேவர்தென்புலத்தோர் துறந்தவர்களைந்தேசெட்டுயிர்பிரிந்துயினிதாம
யாவரோயெனினுமிங்கெய்தினர்க்கேதோர்ன்மையவர்வயின்வாக்கனைநிக
கூவல்போல்சுரந்தபாழூவயிறுகசிந்துசோட்டுத்துறக்கமைத்திடவணைசோறு
நாவுறைநபுலவர்மென்மைறையவிநுதுகவினிறுடுமென்பார்களுரைக்கோர

விருந்தினருக்குவாருவன்வகதேதிரிவியத்தனைமொழிபின்றுணைத்தல்
இருந்துறநோக்கல்வருகெனவுரைத்தல்லெழுதல்முன்மகிழ்வனசெப்பல்
பொருந்துமற்றவனறனருகுறவிருத்தல்போமெனிற்பின்செல்வயாதல்
பரிந்துநன்முகமன்வழங்கலிவ்வொன்பானொழுக்குமவழிபடுபண்பே

The remains of food offered to the gods, to ancestors and to holy-men, is as sweet as ambrosia; but, besides that which may thus be given to guests, whoever they may be, to departed souls and to deities, every grain of white rice prepared only for the wasteful stomach, profound as a well, is a worm on the tongue: this the excellent Sages say is declared by all the scriptures.

When one as a guest seeketh hospitality, to pay him due respect, to address him in courteous and pleasing language, to receive him cheerfully, to intreat him to advance, to rise on his approach, to entertain him with exhilarating discourse, to attend assiduously by his side, to accompany him for a space when he departs, and to treat him with all civility and kindness during his stay; the observance of these nine rules shew an urbane disposition.

BA'R'ADAM,

பொலலாதனவாமபலபலதனமைகளைபொககிவெத
நலலகுறெனவெபுகலுவதெறப அநனமையாமாற
சொலலயதனிலதியாருயநதிடததூயமையொடும
இலலாறுடையொனமுதனிததாறறுதலெறறமாமெ

ஆசிரமஙகளினமெமபடுதனமையுமரியதானம
பெரியதனமையினாககியமுமபலபெறறியலலாம
ஊசையிஞலவிருநதொமபுதலாயததறகொலவுறறாற
காசினிமெறபலகொடியறவகளுககாணடியனறுன

To eschew every thing which has a tendency to evil and to adhere to the right path, as declared in the scriptures, this is virtue; but superior to all that is therein declared is the due the entertainment of guests, with purity of mind, by the householder.

Hospitality is superior to every other quality pertaining to the four orders, to the fame obtained by the most courteous liberality, and to every species of renown:—" Behold," said he (Siven) " of all possible virtue on earth none is equal to this."

PERUNDE'VANAR BA'RADAM.

வருந்தியொருவனபானமற்றொருவனவந்தாற
பொருந்தியகமலர்ந்துபோற்றிருக்கேற்றவுந்
தன்றறியனறன்றாறுதவாறிலவற
இன்னரகேயிடம

மலர்ந்தமுகத்தாறுமதுரவுரையுமு
நல்கநிதிவாகனலலெவசபுலநிருந்த
இன்னமுகத்தானருளாநிதிமபொருளை
தன்றுறபயனுளவேபோதான

When one cometh in distress to another, if he recieve him not cheerfully and respectfully as his guest, and assist him not according to his means, hell will be his certain abode.

The worthy confer benefits, with a face smiling like the opening flower and with sweet and pleasing words; but if wealth be given with a lowering and unpleasant countenance and without benevolent feelings, how can it profit the giver?

NOTE. This work, which is written in the species of verse called வெண்பா, is distinct from the one previously quoted, which is composed in quatrains of various measures called விருத்தம். It is attributed to one of the Sangattár, or Members of the ancient University of Madurei, and, with the exception of about a quarter part, is now lost.

RA'MA'YANAM.

அற்றாரைதாங்கவருமறசொனமாதரை
யுற்றகொணடவஞ்சகததனறுயிரக்கொணடேகிடுவென
சொற்றனனயதிலொரபரிக்கததியந்துவொன

வ தியகதிமிடையாறுமெறவே

May that station in Hell be mine which is merited by the cravens who abandon to distress and affliction women, of delightful converse, the companions of their way, or by the gluttons who eat by themselves while others hunger around them.

NOTE. Baraden the second son of Dasaraden imprecates this severe retribution on himself to satisfy Causali, that he was not privy to the practices of his mother Caicai against her son Ràmen.

TANDALEIYAR-'SADAGAM.

திருவிருந்து தண்டலையார் வளநாட்டில் வாழ்க்கைசெய்து நல்லோர்
ஒருவிருந்தாகிலுமின்றியுண்டபகற் பகலாமோ வுறவாய்வந்த
பெருவிருந்துக்குபசாரஞ் செய்தனுப்பி பின்னுமெங்கே பெரியோரென்று
வருவிருந்தோடுண்பதல்லால் விருந்தில்லா துணுஞ்சோறு மருந்துதானே

The worthy house-holders, who dwell in the country blessed by the sacred Tandeleiyàr (a title of Siven) consider the day in which they have no guest as no day: after having treated honorably and dismissed the respectable guest, who has visited them as a friend, they enquire anxiously for virtuous men to partake of their hospitality; for the food taken when no guest is present is poison.

TIRUVIL'EI-YA'D'EL.

அருந்தினாருந்திச்செல்ல வருந்துகின்ற றருமாவிகே
விருந்தினிதருந்தா நிற்பவின்னமுந் தேடுபவின்னும்
விருந்தினர் வரவுநோக்கி வித்தெலாம் வயலில்வீசி
வருந்தினி னோரேருழவர் போல்வாடி நிற்பார்

After those who have eaten have departed and while their actual guests are eating pleasant meats, the truly hospitable again prepare food and stand looking for the coming of other guests, as the owner of one only plough, who hath sowed in his field all the seed he possesseth, standeth with a pale face looking anxiously to the sky for rain.

ARA NERI-CHA'RAM.

அட்டுண்டு வாழ்வார்க் கதிதிகளெஞ்ஞான்றும
அட்டுணாமாட்சியுடையார் அட்டுண்டு
வாழ்வார்க்கு வாழ்வா ரதிதிகளென் றுரைத்தல்
வீழ்வார்க்கு வீழ்வா ரளிப்பு.

Those who do not prepare food for themselves (religious persons) ought to be received as guests by the house-holders who do; when house-holders receive other house-holders it may be said to resemble the falling assisting the falling.

NANNERI.

நல்லோர்வரவானகைமுகங்கொண்டேந்துபுநீ இ
அல்லோர்வரவாலழுங்குபவல்லோர
திருந்துதளிர்காட்டித்தென்றலவர்த்தேமா
வருந்தழுங்கல்காலவர்

The worthy shew by their smiling countenances their delight when visited by the good, but they are grieved by the presence of evil-doers; thus the Mango tree puts forth its buds when the south wind blows, but is vexed by the whirl-wind.

ELA'DI.

இன்சொலினிமாட்டியிடமீந்தூணையாப்பாசரும
வன்சொற்கடிந்துவக்குபவானுண்மென்சொல
முருந்தேய்க்குமுட்போதிலெயிற்றினாய்சேர்ந்து
விருந்தேற்பார்விண்ணோர்விரைந்து

He, who, avoiding offensive speech, receiveth all with courtesy and suppliеth them with lodging and pleasant food, O thou of soft speech, whose teeth are even as quills and pointed as thorns! will receive the inmates of the sky as his delighted guests.

PAZHA-MOZHI.

நல்கூர்ந்தவர்க்குநனிபெரியராயினுஞ்
செல்விருந்தாகிச்செல்வேண்டாவொல்லை.
இறந்தவர்செய்யுமவருந்தங்குருவி
குறங்கறுப்பச்சோருங்குடர்

The wealthy ought not to become the guests of those in narrow circumstances, for these suffer great distress by exceeding their means in entertaining them; thus, when even the thigh of a feeble bird is wounded, its bowels gush out.

A'CHA'RA-CO'VEI.

முறுவலினிதுரைகானீர்மலிவிடாய
இடங்கைகொண்டூட்டலிவைந்துமென்பதலைச்சென்றார்க்கு

கூடுறுஞ்செயயுறுமெயப்

There are five kinds of civility, which, besides furnishing them with food, it is said should be offered to those who sojourn in thy house; namely, a smiling and courteous address, water for the feet, a stool, a mat, and a place for repose.

GOVINDA-SADAGAM.

ஆழாதவறுபதஞ்சண்பகப்பூவைத்தொடாதுவெறும்
பாழானவூர்த்தெருவிலெருக்கினிற்புல்லுமப்பற்றிடபுல்லிங்.
தாழாதகடமிற்றுறவுகொண்டாட்டத்தக்காமலிற்ற
கூழ்க்கிஞ்சிதினிதேயசநதானநதகோவிநதனே

As the various kinds of bees neither touch, nor fly around the highly perfumed flower of the Chan'bagam, but, attracted by the scent of an humble weed in a deserted village, alight upon it; so, O Govinden, who art without beginning and without end! if a little porridge only be taken in the house of the worthy, who receive those connected in affection with them with undiminished friendship, it affordeth pleasure.

NOTE. The "*humble weed*" of the translation is the shrub called எருக்கு; it is a mean plant growing commonly among ruins and is thence used as the emblem of poverty. Criminals, when carried to execution, wore, as a mark of ignominy, a garland of its flowers.

NI'DI VEN'BA'.

தென்புலத்தார்தெய்வம்விருந்தொக்கலென்றுய்த்தவ்
வின்புறத்தர்க்குணவினிதாமே - அன்பிறந்தே
தக்கவரையன்றித்தனித்துணபவன்றவிகாமின
கொக்குருத்தமென்றேகுறி

Sweet is his food to him who has satisfied the Manes, the Deity, his guest, and his relations; of him who void of affectionate feelings eateth by himself unaccompanied by worthy guests, the stork swallowing fish is a type.

அடுத்தோருவிகுணறுத்தல்லதுவயிரந்தோனறு
குட்டத்தோயகுண்டத்தல்லாதுபைம்மறகுவளைபூவா
விட்டோவியவிகுப்புணர்வினவிழுத்தகையார்குளளாற
படட்டுதுப்குத்துணபாரப்பாரயிசைசிலவியனறே

மாசித்திங்கணமாசினசின்னத்துணிமுழுவின
உளசித்துன்னமழுசியவுாடையுடையாபெ
பெசிப்பாவாயிசைசேயவகையேக்கெஞ்சிக
கூசிக்கூசிநிறபாரகொடுத்துணடறியாதார

It is in the mountains, which abound in contending streams and there only that the diamond is poured; the water lily flowers only in the pool of deep waters and not on the dung-hill; hear, ye who have enquired, what I declare; they only are eminently worthy on the earth who eat after having distributed food to others.

They who give not food before they eat shall hereafter stand shrinking with fear, holding in their hands a potsherd, and entreating charity, while in the cold month of Mási they are clothed in a garment, formed of dirty rags, sewed together by thorns instead of needles.

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ARA NERI DI'PAM.

உருளாதவிழுமியமானப்பிறகுநதவிலவரு
யிருளாதபெருமகுலத்துக்கிறைவனுயத்தோனறுதலுந

தெருளாதகவிராாதுரிதசமிக்கூறுதலும
பொருளாகவிருநதினனபோறறியவனபயனருகும

வளைவிதனாயவழுஙகுததலுமவரையறையிறபெருஞசெலவ
மெனறபாடினமையுமினியவெழுவரயதுவுக
தனையாதவிழுகிறியததவிபபடடஙகிணடுதலும
வினவாதுவிருநதினைககொமபுமபயனனெற

வளமையிறசிறுகுடியிறபிறததலுமவருகதியுண
டிளமைமககளுளளினறியீசநதுணைடையதுழுமியத
முளவெனறயாருளுகெடடுணாசெதனதபோடுதலும
குளகெளுமவிருநதினுககூட்டியுணணாபயனறெம

வெறுமையிறபிறததலுமவேணடியதாமபெறுமையுரு
சிறுமனையிறசிதலெலிககசெயதொழிலெறறிருபபதுவு
மறுதொழிலினுளொனறுமேதயததுழலுமியது
முறுதியெனவிருநதோமபாதபயனனெற

To attain to the station (of Indren) the lord of the nine sources of immutable wealth, to be born a prince in an illustrious and exalted family, to be mounted on a well-trained Elephant, and to be raised to great glory by the voice of fame, are the high rewards of the munificent reception of guests.

The means of acting with liberality; to enjoy without deficiency and in the highest degree unbounded prosperity; to eat delicious meats and to attain to the diadem of the lord of pre-eminent and exhaustless wealth; these are the rewards for receiving guests with assiduous hospitality.

To be born in a mean and powerless family; to become emaciated by want and hardship at the tenderest age; to live in wretchedness by begging alms in the meanest manner; this is the retribution to those who eat without bestowing on guests even common herbs.

To be born in the house of poverty; to want even the necessaries of life; to live without employment in a small hut, infested by white ants; to wander idly about attached to neither of the six occupations; this is their retribution who deem not the hospitable reception of guests the chief duty of life.

Note. The nine sources of wealth possessed by the King of heaven are five species of *omniferent* trees; namely, மநதாரம *Mandáram* சநதனம *Sandánam* அரிசச நதனம *Harischandanam* பாரிசாதம *Párijátam* and கறபகம, *Carpacam*; the Cow, காமதேனு *Cámadhénu*, the conch சஙகநிதி *Sancanidhi* and the flower பதமநிதி *Padmanidhi*.

CHAP. X.

இனியவைகூறல On Courtesy.

This title is composed of இனியவை the plural of இனிது *that which is sweet or pleasant* and கூறல் *to speak*, and might therefore be rendered more strictly, *On affability.*



I.

இனசொலாலீரமளைஇபபடிறில்வாஞ
செமபொருளகணடாரவாயசசொல (க)

Fair are the words of those, but void of guile,
Who know that sterner virtue should be joined,
To mild affection.

" Fair are the words of those" &c.—From the *first virtue* of domestic life, which consists in cherishing the social affections, and is usually expressed in our language by the comprehensive phrase *good nature,* that which may be called either affability, courtesy, civility, urbanity, or politeness proceeds as an effect from it's generating cause, and is essentially necessary to the right discharge of the *first duty* inculcated by the Indian moralist in the preceding Chapter. For a cold observance of the forms of hospitality, without that kindness of manner and cheerfulness of temper, from which social intercourse derives all it's zest, is justly considered as destructive of it's most essential quality, and as depriving the act of it's beneficial effects on the relations of this life and the expectations of the next.

It is extraordinary that in so opulent a language as the Greek, no term should have been found to express this virtue. Aristotle, on whose authority this fact rests, describes it as the intermediate habit between flattery and moroseness, between that disposition which inclines the feeble minded in all cases to sacrifice their own opinions in deference to others, and that by which men are excited to contend for the mere sake of contention. In all modern languages

the idea is conveyed by many synonimes of various derivation and shades of meaning; but in no case liable to be confounded with either of the extremes, servility or rudeness: five of them in frequent use in our own tongue, I have accumulated with ease in the preceding paragraph and might have added to the number. The Tamil, the genius of which is to hint rather than to define the signification of it's words, selects generally a single idea to indicate a class or series; and the author accordingly comprehends under a phrase, expressive of their principle characterestic, இன்சொல் or இனியவுரை *pleasing speech* the several modifications of the primary notion conveyed by affability courtesy, and similar terms. The Sanscrit, the genius of which, on the contrary, is to assign distinct names to every possible operation of the mind, expresses the variations of the leading notion, by many correlative terms: thus தாக்ஷிண்ய,

from சித் *the mind,* and a derivative from க்ரு *do, make, act,* means a *state of mind predisposed to courteous acts* & urbanity:—ஸு ஆலாபம், from லப *speak* combined with the particle ஸு *well,* and the inseperable preposition ஆ equivalent, to the Greek ἐπι and Latin *per,* signifies affability; and ஸல்லாபம் from the same root with ஸத் *true, good, courteous intercourse, mutual civility;* while உபசாரம் and ஸத்காரம் the first from சார *move,* with a proposition indicating proximity and the second from ஸத் in composition with க்ரு, are applicable to active civility, meaning *courteous conduct, polite attention.* All these are nearly synonymous in common use, unless a distinction founded on their proper meaning be intended, and signify neither more nor less than the preceding Tamil phrases; for in general language it is obviously indifferent whether the direct allusion be to the disposition of the mind or to the expression of it by word or gesture: hence it is optional to say [illegible] or ஸல்லாப[illegible] or உபசார[illegible] [illegible] *he conducts himself politely.*

The Grecian moralist, whose meaning, like that of the author of this work, is some times obscured by the severity and terseness of his style, in treating on this nameless virtue, *seems* to make a distinction between the demonstrations of courtesy and friendship, because the latter are dictated by affection, the former not. This distinction would hardly be admitted by the Indian moralists, but it is no doubt founded in nature; for courtesy does not necessarily include any special affection towards it's object. Considered however, as an habitual *virtue* this theory of it's origin must be omitted, as it cannot be denied that it proceeds from affection in the abstract, from that tone of general kindness which the mind acquires by a just notion of right and wrong, the outward expression of which is complaisance and attention to others. Even the counterfeit forms of these, though in themselves unsubstantial ceremonies, have their source in the benevolent feelings by which social order is cemented; for those who possess them not are thus obliged, in outward expression at least, to imitate those who do.

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" Sterner "—" mild "—these epithets are not in the original and perhaps are not required to complete the sense; but they do not impede it and are necessary to complete the measure of the verse.

இன *sweet, pleasant*, the root used adjectively for இனிய.—சொல *the words.*—ஆல் an expletive particle.—ஈரம *an affectionate temper*; this lit. signifies *coolness*, but all terms having this sense are by the Tamil writers used figuratively to express *amenity of disposition*, in contradistinction to வெம்மை *heat* and similar terms which signify *severity, harshness.*—அளைஇ, *united to*; a contraction from அளாவிய a part. from அளாவல *to be united.*—படிறு, lit. *chaff*, here *deceit, fraud.*—இல *without*; lit. *nonexistent things*, being the 3 pers. plu. neu. of the negative defective இல்.—ஆம், contracted from ஆகும், *which are*; the fu. part. of ஆதல்.—செம்பொருள *virtue*; the terms forming this compound are செம் *red, bright, beautiful*, and பொருள *a thing, wealth*,—கண்டார *of those who perceive*; the pron-part. masc. plu. of the past tense of காணுதல *to see*, the nom. being used for the gen.—வாய *of the mouth*; the nom. for the gen.—சொல *the words*; the nom. governing the sub. v. understood which governs சொல் in the first line.

II.

அகன்மாந தீதலினனறே
முகன்மாநதினசொலனாகபபெறின (௨)

Though bounty may rejoice the heart, yet words,
Of courtesy, which dress the face in smiles,
Will more avail.

In so much as national courtesy is indicated by idiomatic expression, the Indian tongues exceed beyond comparison those of Europe in minuteness of distinction and strength of hyperbole. The inhabitants of Java, which island was at an early period colonized from Southern India, have it seems, created two separate dialects, one of which in common conversation is used by the superior and the other by the inferior; the Tamil does not go this length, the distinction being chiefly confined to the terminations of the verbs and pronouns. The highest expression of courteous adulation in the language is

தேவரீர், dévarir, which is the Sanscrit term தேவ: Dévah god conjugated in the second person plural, and literally signifies *ye Gods*; it is equivalent to your Majesty.—தாங்களவர்கள் is scarcely inferior; it is composed of plurals of தான் *himself, ipse*, and அவன் *he, that man* and is equivalent to your highness. From these there are several descents through தங்கள், *themselves, your excellency*, நீங்கள் *your lordship*, தாம் *themselves, your honour* and நீர் *you*, to the simple நீ *thou*. This honorific mode of speech, is common, also, to the first and third person; I do not know whether a Tamil prince ever indulged himself in the use of the term தேவரோம் *we gods*, though the expression is grammatical; but நாங்கள் for நான் *I*, and அவர்கள் for அவன் *he* are used to make superior distinction, while நாம் *we* and அவர் *they* are often presumptuously or courteously employed, when difference of rank is scarcely apparent. In direct addresses it is considered respectful to use the vocative of the title appropriated to the caste of the person spoken to, either in the singular or plural as செட்டி or செட்டியாரே O Merchant, முதலி or முதலியாரே O Cultivator. அய்யா from அய்யன் *father* is often prefixed, as இதோ அய்ய மகாராசாவே *here Sir, O King!* and it is used commonly as the English *Sir!* to superiors and equals; when it is intended to express great inferiority or contempt, the words அடா mas. and அடி fem. or more correctly வடா mas. and வடி fem. are employed and are equivolent to *Sirrah! Hussy!—Slave! wretch!* To fail in the proper use of the honorific distinctions, when really due, is considered a sign either of clownish ignorance or of offensive ill manners; the expression நானென்று நீயென்றும் is nearly equivalent to the French *tutoyer*, to which we have no corresponding phrase in English, as at present the distinction does not exist in practice, though there was a period in our history when *to thee and thou* a person unadvisedly was the certain forerunner of strife. It must be observed that, like the English, the Tamil always uses in addresses to the Deity the simple second person singular, and that in the high dialect, among the more ancient writers especially, but few instances occur of the licence I have noticed; one of these cited in the R. C. J. Beschi's grammar De Elegantiori Linguæ Tamulicæ Dialecto, I shall here notice.

This instance occurs in one of the ancient works, the Chintáman'i, where the honorific is used to express the excess of joy with which the heart of a mother is overwhelmed by the unexpected recovery of a long-lost and only son. The Queen Vijeivei, the mother of Sivagen, the hero of the poem, was forced to fly, while far gone with child of him, from the field of battle in which the king her husband, Satchanden, was slain by his rebellious minister, and was overtaken by the pains of labor in a burning ground. Here she was compelled to abandon her new born infant, who was found and brought up by a man of the Vaisya cast. The mother took refuge with a society of

holy virgins (மாதவமகளிர *women strictly devoted*, they are peculiar to the Jaina sect) in the wilderness, where she was discovered at length by her son, after he had arrived at a mature age and had acquired great renown by many glorious atchievements ; on this occasion she thus addresses him.

வாட்டிற்றருகுமிறனவிவாளைமாகத்துக்கு
காட்டத்துயமைத்தகய்தத்தொயற
காவைவந்திர
செட்டிமையருதிமாரிறவெகாமிமீசே

You are come *to see me, miserable woman, who forsook in the battle of swords the king mighty in arms and abandoned* you *also, in the field of the dead,* O my lord Sivagen, *whose breast equaleth in beauty the newly risen sun, not without pain to your feet, tinted with the bright color of which the red Lotus hath deeply drunk. In this verse* எம்மானீரே *is the vocative of* எம்மான் Lord *conjugated as an appellative in the second person plural, in which form occur the verb* வந்தீர் you have come *and the pronoun* உம்மை you.

அகன் *the mind.*—அமர்ந்து *rejoicing;* the ger. of அமர்தல் *to be in concord with, to calm.*—ஈதலின் *than giving;* the verbal in ல் in the 5th or 2nd abl. case, here implying comparison.—நன்றே *is certainly more excellent;* the particle ஏ gives this word an emphatic, and the preceding ablative in இன் a comparative meaning.—முகன் *the face.*—அமர்ந்து rejoicing.—இன் *pleasant.*—சொலன் *a speaker;* an appel. from சொல் *speech.*—ஆக *to become.*—பெறின் *if he obtain;* the subj. of பெறல் *to get, obtain.* The sentence, constituting the second verse of this couplet, governs as a nom. the subs. v. understood, by which the term ending the preceding verse, நன்று, is governed.

Note. The latin commentator though he has rendered the gerund அமர்ந்து in both places properly *rejoicing,* unaccountably reads both here and in the couplet ranked as second in the preceding chapter மர்ந்து and states it to be used for மலர்ந்து the ger. of மலர்தல் *to bloom, flower.* I can find no authority whatever for this reading.

III.

பணிவுடையனினசொலலனாதலொருவற
கணியலலமறறுபபிற்

(௫)

The grace
of fair humility, the grace
Of courteous words, do all far more adorn
Than do all other ornament.

பணிவு *of humility.*—உடையன *the possessor.*—இன் *pleasant.*—சொலலன *a speaker.*—ஆதல *the becoming;* the verbal in regimen with the preceding noms. உடையன and சொலலன and governing the subs. v. understood.—ஒருவறகு *to any one;* the dat. sing. of ஒருவன *one person,* from ஒரு the radical form of ஒன்று *one:* in the plu. this word always has the meaning here given to the sing. namely, *some out of a number, any,* and, with the determinative எல, *all.*—அணி is an *ornament:* the nom. governed by the subs. v..—அலல *are not;* the 3rd pers. neu. plu. of அல் *it is not,* governing the ac. plu. of அணி understood.—மறறு an expletive.—பிற *other things;* the 3rd pers. neu. plu. of the appel. பிறன.

IV

இனசொலினிதீனறலகாணபானெவனகொ
லோ
வனசொலவழஙகுவது. (௯)

O, wherefore useth he discourteous words,
Who knows full well the sweets of courteous speech.

"The sweets of courteous speech"—The following illustration of this couplet is from a work called `Sivasiva Ven'bà, (சிவசிவவெணபா) resembling the Magà-nídi Súl'áman'i (see page 139), except that the examples, being in verse, are dressed in more laconic and pithy terms, and that citations from the originals, whence they are borrowed, are added. The whole story of the attempt of Rávan'en, the giant king of Lancà, to overturn by the force of his single arm the mountain Cailásam, which supports the heaven and throne of `Siven, may be seen in the 6th Section, ராவணனவசையெடுததபடலம, of the prose translation of the Ut'tara Rámàyan'am into Tamil by Chidambala Pan'dáram.

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SIVASIVA VEN'BA

வெணபா

குனறெடுததானினசொறகொடுக்குவிலைவாருதியைச
செனறெடுததினபுறறனசிவசிவா கனறுதத
இனசொலினிதீனறலகாணபானெவனகொலோ
வனசொலவழஙகுவது - எனறகுறடகுறா

பிறாகூறியவினசொறறனககினபமபயததவியனுபவிததறிகினறவ

னறுவிறகபபிறாமாடடுவன செலலிசசொலலுதனன பயனகருதிசெய
னறவாறு.

இதறகுபபிரமாணமிராமாயணவுததரகாணடததிராவணனகயிலாயத
தையெடுததவிடததில.

புறமொழி

செருக்கினனமலையெடுததவனமணிமுடிசிதற
நெருக்கினனறுபொருபாதலததினினடுநா
விருக்கருக்காலியிருககெனறுபினசொலலினிறைநெஞ
சருக்கினனவனவேணடியவரமெலலாமுதவ

இராமாயணம

சகடடுருவிழிறதிரிபிறபபிகிசவிபபமுனிவறறதபபி
பகடடிறுமெவனககருணாககலெககெரேயதிபபிலவனாடுமன
முகடடெடனறுபடடபகமலிலககுகயிலைககிரிமுரிபபனெனவே
துகடடுகளபடடகெடிநெறுததனனபிசைததவராறுககமுறறெ

மறைநதுபாமனுக்குமடடுகொடிநடுககமுமனததினிவையாப
பிறைசசடைமுடிககடவுளபொற்றிருவடிபபெருவிறறலவிற
னெறுகவெனவழுததிடவுடறபொறைபலைபபயிருதாககினைறவனு
கறுததவுருவததினுமறககருமனததனவெருவிகசெறறுன

அபபடியிருககுமவதாததிலிராவணனசொனனபிரகாரம

அவவழியவனுமபாடடவனமதிபுகழநதவனைததாககொணடு
மூவலகையுலகமானதுனறலைககோடியானடு
மெவவகைபபடையுமமெலவிமாதிராவாளுமீநதான
பொயவகைகவிருதனைபறறுவிடைகொணடுபோகவிறறுன

STANZA.

The lifter of the mountain (Rávan'en) by the use of pleasing words having entered the sea of divine favor, obtained happiness. O Siva! O Sivá! HOW then IS IT THAT HE WHO FEELS THAT COURTEOUS SPEECH, when united with virtue, GIVETH PLEASURE CAN USE DISCOURTEOUS WORDS?

COMMENT ON THE COUPLET.

While a man enjoyeth the pleasure caused by courteous words used by others towards himself, what profit can he obtain by neglecting this feeling and using discourteous words towards others?

EXAMPLE.

The example for this couplet is from the last where Rávan'en lifts up the mountain Cailáyum.

book of the Irámàyan'am

ORIGINAL STANZA.

When with fury he lifted up the mountain, he (Siven) pressed him down and scattered around the fragments of his crown enchased with jewels; unable to endure this he sank to the infernal regions, but, when he had long remaind there, he melted the heart of the God by the sweet and conciliatory strains of the Iruccu (Ric Védam) and obtained from him every boon he desired.

STANZAS FROM THE RA'MA'YAN'AM.

When he who is not subject to mortal birth, which revolves like the wheel of a chariot (the divine bull of Siven), cursed him the pitiless giant, regarding it only as the vain word of an angry devotee, he resolved to break in pieces the mountain Cayileigiri, which prevented his chariot from ascending to it's top, where evil never comes; he suddenly lifted it up, therefore, intending to reduce it to powder, and terrified all those then engaged in devotion on it's summit.

The god, who bears the new moon as the crown of his twisted hair, perceiving that the devotees were reeling in confusion, and that Párvati, that tender vine, trembled with alarm, pressed down the mountain with sudden and irresistible force, by the point of the great-toe of his sacred foot, shining like gold; the body of the sovereign of giants staggered under his load and, he whose mind was blacker than his outward form, cried aloud with fear.

While in this predicament, Nárader came to him and according to his advice.

While he was thus singing (the Ric Védam), Aren delighted embraced him, bestowed upon him the dominion of the three worlds for thirty five million of years, and gave him the enchanted weapons by which every kind of foe may be overcome; the giant having received these favors was permitted to depart.

இன்சொல *by pleasant words.*—இனிது *the sweetness, pleasantness.*—ஈன்றல் *that is caused.*—காண்பான் *he who sees.*—எவன்கொல் *wherefore*; the first term is here used for என *why* and the last may be accounted either an interrogative or expletive particle.—வன்சொல் *hard words*, the first term is used for வலிய *strong, hard.*—வழங்குவது *are they used*, or *spoken*; வழங்கல் means both *to practice* and *to speak.*

V.

இ

னியவுளவாகவின்னாதகூறல்

க

னிருப்பக் காய்கவர்ந் தற்று.

(௱)

Discourteous speech
when courteous may be used,
Is like the sickly appetite, which culls
Fruit immature, leaving the ripe untouched.

இனிய *pleasant words*, the latter term being understood; the 3rd pers. plu. of the appel root இன் *sweet.*—உள *things that are present;* the same from the def. or appel. root உள் *be.*—ஆக *when they become;* the inf. of ஆகல் lit. construction—*when sweet words have become things present.*—இன்னாத *unpleasant words;* the 3rd pers, neut. neg. of இன்.—கூறல் *the speaking.*—கனி *ripe fruit.*—இருப்ப *when there is;* the inf. of இருத்தல்.—காய் *unripe fruit.*—கவர்ந்து *eating.*—அற்று *is like.*

ILLUSTRATIONS.

NALADI-NANURU.

பெறுவதொன் றின்றியும் பெற்றானே போலக்
கறுவுகொண் டேலாதார் மாட்டுங் கறுவினாற்
கோத்தின்னா கூறியுரைப்பரே தம்முடைய
நாத்தின்னு நல்லறி விலாதவர்.

[illegible]

[illegible]
[illegible]
[illegible]

If a fool, when angry with others without any cause for anger, like one who supposes he hath made an acquisition, without having in reality obtained any thing, bewildered by passion, cannot crowd together abusive words, his tongue tingles all over.

O Lord of the country covered by mountains! although it may be difficult to extol the good qualities of persons before their faces, of what are the tongues of those wretches made, who, standing in their presence, declare their faults for the purpose of destroying their reputation?

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RA'MA'YAN'AM.

[illegible]
[illegible]
[illegible]
[illegible]

Wheresoever smoke is there fire bursteth forth; know, also, that wheresoever the world is there is sin, and hence the assistance of the sacred writers is especially necessary; let thy conduct, therefore, towards those who are at enmity with thee be ever meritorious, shew to them a smiling countenance, and let thy tongue speak to them pleasant words.

B'A'RADAN.

[illegible]

[illegible]
[illegible]
[illegible]

Have any
[illegible]
but those who were truly virtuous ever been endowed with courtesy in it's purity? hath courteous speech ever belonged to those whose thoughts, whose words, and whose actions were at variance?

NI'DI-NERI VEL'ACCAM.

[illegible]
[illegible]
[illegible]
[illegible]

A kind glance of the eye is the bud; a smiling face the opening flower; truth, graced by courteous words, the sweet fruit; and the generous are the immoveable and wealth giving tree, which produceth liberality with other great and various benefits.

PAZHA-MOZHI.

[illegible]
[illegible]
[illegible]
[illegible]

When the nature of bad words and good words is truly considered, will those who use hard words ever be found to prosper? good words have never been the cause of sorrow, though bad words often have.

E'LA'DI.

[illegible]

ரியல் புனையானின முனையான்ஊசவாரகருங்
கூடுவதீவாவணகமொவனைவுயாறுசெவவாயாய
காடுவரவினைமுசர்கயாக அ

The inmates of the sky behold with delight, O thou whose roseate lips resemble the fruit of the Cóvei! him, who according to his means, is liberal to those united to him in affection, and neither speaketh slanderous words, nor words of unpleasant tendency, nor angry words, nor malicious words.

NANN'ERI

இனசொலானை றியிரு

நீரவிய னுலகை

வனசொலரவென றுமகிழா தேபானசெ.

யதிரவிரயாயபொஙகாதழ றகதிரா ற றணெணெ
கதிரவரவா றபொஙகுஙகடல

The world within the bounds of the ocean are delighted with pleasant words but never with those that give pain, O thou who resoundest with the noise of golden rings! the sea is not raised by the burning rays of the sun, but by the appearance of the cool-beamed moon.

இனசொலானாகுங்கிளைமையியலபிலலா
வனசொலானாகுமபகைமைமனமெனசொலின
ஆயவிலாமாறருளவவருளேமனநதான
வீவிலலாவீடாயவிடும

Amity proceeds from courteous speech, and enmity from the rude words of the worthless; by studiously employing soft words universal benevolence is produced, and the mind in which this benevolence exists will attain to endless bliss.

TAN DALEIYA'R-MA'LEI.

பொறகுடையும்பொறறுகிலுமபொறபணியுங்கொடுப பதெனனபொருளோவெனறும
நறகமலமுகமலரநதெயபசாறதுவிலசொனடநதாலனறே
கறகளையுமொழிபாகாதணடலையாரவளநாடடிறகருமபினமேயநத
சறகளாயினபநதிலதேனமாரிபெயததுவிடுநதனமைதானே

Consider not the gift of a golden umbrella, or of clothes or jewelry ornamented with gold, as bestowing real wealth, unless the countenance bloom with pleasure like the fresh lotos, and civility and courtesy be maintained; then indeed it resembleth a shower of honey falling on a shed formed of sugar cane and filled with sugar, in the country blessed by thee O Tandaleiyar! who ever keepest by thy side the goddess whose speech would soften a rock of black stone.

A'RANERI-DI'PAM.

ஒளவியாரயோருதஞமோதினமைமறவாமற
றனனியாராயகறகடப தவுஙகேடடவறநதைபபிறாககுரைததுங
கொளளறபாடுடைமையுங்குறைசொலலினமையுங
களைமகனறினசொலவிலககாததவாதமபயனனறே

பணமவு ரு று ாயணமயு கடைணமயுவ

காரி வெ

ந ே தா பவினணமயுகளை லிணமபபுதி லாகி

வான தை துவசிராாயமகி ழந துவ்

ற றிருபப ருவு ந

ேத மினனவின ெசான மாகி றுவருகரு

ம ேபாழி வதேம

அருளுடைமையாவாகளு மனொகருமகலா மை
பொருளுடைமைபோயப்பா பு லகிரு ாபபிரிவினமை
தெருளுடைமைதி தெளிகளவிடபடில்வரு ஜனவனபபு
மருவமாந தவினெசாலவினணமபயனென றறை

ா ோ

உள

ருளாொதாபுருதிரு று ாயணமயினணமயு

மெள்ள றபாடிடிதொழி வெசயதி

ளுிதது டேடான ருதவி

கொளை றபாடிணமையுவ

ற சொறடை ருதிந

தளளியவின ெசால ௯ந தாவதா தபயனன

Gp

To study with intelligence and without forgetting what he has learned; to listen with a clear understanding to his teacher; to obtain honor by teaching that which he has heard to others; to speak no offensive words; these are the fruits they will obtain in a future life who observed a courteous address abstracted from all evil.

A form without defect, a mind of perfect purity, a foot which toucheth not the ground, an eye which winketh not, and a glorious and a triumphant station, equal to that of the heavenly thunderer, will be poured forth like a shower on those who have addicted themselves to pour forth courteous words flowing like honey even to persons of low estate.

Kindness towards all, attachment to princes, wealth, freedom from deception and from the interruption of friendship, intelligence, and strength, and beauty bright with the glorious rays of renown; these the wise say will all be conferred hereafter by affability, which proceedeth from benevolence.

To act without due reflection; to be void of true purity of mind; to be employed in an infamous occupation; to be born in a low cast; to be without honor; to speak that which should not be spoken; this will be the retribution to those by whom courtesy is not maintained.

NOTE. This is a composition of the Jainer.—The works which have been or may be thus noticed are those which especially regard the tenets of this sect, and the

study of which therefore is confined to those belonging to it ; not those which, although written by them, as the Chintáman'i, are known to the learned of all denominations.

CHAP. XI.

செயநனறியறிதல On gratitude.

This title is compounded of செய the root of செயதல *to do*, used as a past participle, நனறி from நல *good, a benefit* and அறிதல *to know, recognize.*



I.

செயயாமற செயதவுதவிககு வையகமும
வானகமு மாறறலரிது (க)

Though earth and heaven could in return be given,
A benefit received when none was due
They would not recompence.

" Though earth and heaven"&c.—The virtues spring from virtues and are corroborated by the duties of life. Hence from a kind and affectionate disposition proceeds courtesy, and when the latter graces the substantial benefits of hospitality, gratitude must necessarily be produced. This is indeed only one source of this virtue; but in times of primeval simplicity it was that from which it most frequently proceeded, and the author has accordingly arranged his work in the order here indicated.

" When none was due"—is expressed in the original by the negative participle of the verb to do, செய்யாமல் meaning *none having been done;* the act arising entirely from disinterested motives, no benefit having been previously conferred by the receiver. Parimél-azhager notices another reading of this verse—செய்யாமைசெய்தவுதவியென் றுபாடமோதிமறித்துதவமா ட்டாதவிடத்துச்செய்தவுதவியென் றுரைப்பாருமுளர் There are those who declare another reading of this verse, putting the negative verbal instead of the gerund in the first verse, and interpreting it to mean—*a benefit done when no return can be made to it*—he prefers, however, the gerund as the better reading which I have preserved.

The following extract from the Siva-Sivâ Venbâ contains the example adduced in that work in illustration of this Couplet.

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SIVA SIVA VEN'B'A.

பூடணைமபோலவீடணைமெறபோனவெல்றறநனறி
தேடமுடியாதெரிவரியாகாட்டுமெலிஇ
செய்யாமறசெய்தவுதவிககுவையகமும
வானகமுமாற்றலரிது - என்றுறுடகுண

தனககுமுனனொருதவிசெயயா திருககவொருவன பிறாககுசசெயதவுத
விககு மணணுலகுமவிணணுலகுமகைமாறாககொடுததாலுமொாததலரி
தெனறவாறு. இதறகுபபிரமாண மிராமாயணததில - இராவணனெவா
ன வீடிடணனமெலஞுபபின வேலைவருமபொழுதிலககுமணனமாாபிலெற
றவிடம

புறமொழி

ஆககனெவியபெவினவிடனனுயிரழியா
இாககமுறறதைவிலகுவனமாாபினெறறுன
பாகருமாறறலாாடைநதவாககுறறுயாபொகக
தாகதுனெறியயாவரோயனவையிறறுறுபபாா

இராமாயணம

முனவிறறுரெலாமபினனுறககாவினைமுடுகி
னைவியான துவிலகுவனெனவுமாநோா
யினனுமவெவிலவிணவாகணபுதைதிராகப
பொாவினமாாபிலைடயேறறனனமுறகிடைபபொக

இளவலதொசசிறையயவிராகவருலதநுகநெற
வஅவிதமடைநதொாததாவசிமன னுயிரகொடுககுமவணமை
அளவியபெறுகைலாயசீயனாாதவிணதாயெனறு
வெவியதனுசெயதறகுபபதெயாருமனறே

புறவெனை தினபொருடடுமயாககைபபுணணுறவரிநதுதசெ
ஊறவனுமையவினவெவதிசைகிலைபபானவாற
பிறவினயுரைபபிசதனனெபொருளனுநெவபாா
கறைவையுமகனாுமொபபாாதமகடடெகாவிலெனறுா

STANZA.

No search can discover a greater act of kindness, than that of him who received as an ornament into his own breast the spear flung at Vídan'en O Siva! Sivá! for HEAVEN AND EARTH CANNOT BE COMPARED TO A BENEFIT CONFERRED, without expectation of reward, WHEN NO PREVIOUS BENEFIT HAS BEEN CONFERRED.

COMMENT.

If heaven and earth were given in exchange for a benefit which one has done to others, without any benefit having been previously conferred on him

by them, they would not equal it This is the meaning. There is an example of this in the Rámáyan'am when Leccuman'en receives in his breast the spear sent by Rávanéswaren against (his brother) Vibidan'en.

ORIGINAL VERSE.

Leccuven, being touched by compassion, prevented the spear thrown by the Giant from destroying the life of Vid'an'en and received it in his own breast: who can estimate the value of the benefit, when those who possess the power of protection ward off the afflictions which those under their safeguard would otherwise suffer?

RÁMÁ'YAN'AM.

Swift as the wind he left those who were in front behind him and, saying "I will ward it from thee," while the gods beholding that spear of lightning covered their eyes from pity, he received the weapon in his golden breast, so that it passed out at his back.

Beholding his brother, "O Lord," said Rámen, the courage which gives up life to protect those who rely on them is a distinguishing trait of the Rágava race, O thou adorned by a garland of Tulasi! thou hast dared to do this, but, though it be an act worthy of thee, it is not peculiar to thee.

Even he, the divinely virtuous, who for the sake of a dove slashed his body until it became one wound, was not equal to thee; what other thing remains there then to be spoken of (in the way of comparison)? those who are justly called benevolent, when they behold the affliction of their friends, are like the cow and her calf.

The story alluded to in the last verse is told in various works and in various ways; one is of a King who, to protect a dove which took refuge in his bosom from the fury of a hawk, gave the latter the flesh of his own body as her ransom. Párvati was the dove and Siva was the hawk who had assumed these forms to try the nature of this Prince.

It is supposed to be referred to in the second verse of the preceding Chapter (not translated); which is—அன்பிலா ரெல்லாந் தமக்குரிய ரன்புடையா ரென்பு முரியர் பிறர்க்கு *Those void of affection belong wholly to themselves, but even the bones of the affectionate belong to others*—and Víramámuni in the Témbávaní thus applies it, borrowing the introductory word from this couplet;

அன்புடையவென்பு மரிந்தளிப்பாரென் றுயிரோ
டென்புடையமெய்யெல்லா மீயந்தவன் யாவனோ
வையந் துணைவென்றெவ்வுயிர்க்கு மெய்வுணவூட்டிய வனை
செய்யந் துணைத்தா னுணவிரந்தீயல்லா லெவ்வெறியாரோ

The affectionate will cut out their bones and bestow them on the objects of their affection; but who is he who hath given with his life, his bones and his

whole body to be eaten? who but thou (O Christ!) who here beggedst food for thy subsistence, though thou nourishest all living with abundant food of every kind.

செய்யாமல் *not having been done,* i. e. any previous benefit; this term the neg. ger. of செய்தல், is here used absolutely, உதவி being understood; the inf. of the affirmative verb is used with this meaning, which is the same as that of the ablative absolute of the Latin, but the neg. having no inf. the ger. is substituted for it.—செய்த *which has been done*; the past. part. of the same verb.—உதவிக்கு *to a benefit:* the dat. governed by அரிது.—வையகமும் *of the earth*; composed of வை *the earth* and அகம் *the interior,* quasi *all within the earth, the whole earth.*—வானகமும் *and heaven*; a compound, similar to the preceding from வான heaven and அகம். These terms united by the particle உம் repeated are joint noms. of the following verbal.—மாற்றல் *the comparison*; the verbal in ல் from the root மாறு *change.*—அரிது *is impossible:* 3d pers. sing. neu. from the root அரு difficult.

II.

தினைத்துணை நன்றி செயினும்

பனைத்துணையாக் கொள்வர் பயன்தெரிவார் (௪)

Small as a grain of millet
Though it be, large as the towering palm
A benefit to grateful eyes appears.

"Small as a grain of millet" &c.—There is a verse in the Náladinánúru nearly similar to this; it occurs in the Chapter *On meanness*, கீழ்மை, which the authors not improperly consider as one of the characteristicks of ingratitude.

"Large as the towering palm a benefit to grateful eyes appears"—Certain European writers, careless in their censures and slightly acquainted with the construction of the Indian tongues, have chosen to say, and others, equally careless and more ignorant, have chosen to repeat, that the Hindus have not in their language any word corresponding with *gratitude;* the inference from which they intend should be that the *idea* is unknown among them. To this calumny let this chapter of Tiruvalluver and the accompaniments to it be the answer, as in it the idea will be found to be expressed in many varying modes.

(273)

The charge of misrepresentation it may be attempted, however, to rebut by asserting that the idea cannot be expressed by any one word, compounds being always used to convey it; this is true, and it is true, also, that it is the genius of the Tamil and other Indian languages so to express all abstract ideas, those even, in preference, for which they have simple terms. Thus in Tamil this idea is also expressed by the compound நன்றியறிதல், the

last member of which is the negative noun of action from மறத்தல் to *forget*, and ingratitude by the same in the affirmative, நன்றிமறத்தல்; so in Telugu మేలుమఱవనివాఁడు, of the same derivation, signifies *a grateful man*; in sanscrit நிஷ்க்ரயம் from the intensive நிஸ் and the root க்ரீ *exchange* and ப்ரத்யுபகாரம் formed by the conjunction of the upasarga ப்ரதி *again* with உபகாரம் *a benefit*, are terms differing in derivation from the preceding, but both meaning *gratitude*; while, of the compounds க்ருதஜ்ஞ from க்ருதம் *an act* and ஜ்ஞ *he who knows, recognizes*; and க்ருதக்ந from the same and க்ந *a slayer, murderer*, the first signifies a *grateful* and the second are *ungrateful* man.

தினையனைத்தே யாயினுஞ் செய்தநன் றுண்டால்
பனையனைத்தா வுள்ளுவர் சான்றோர் — பனையனைத்து
என்றுஞ் செயினு மிலங்கருவி நன்னாட
நன்றில நன்றறியா மாட்டு.

If the virtuous have received a favor as small as a grain of millet they will consider it as large as a palm-tree; but if a favor as large as a palm, O king of the Country washed by sparkling waves! be conferred on the ungrateful, it will produce no benefit.

தினை *millet, a grain of millet.*—அனைத்து *quantity.*—நன்றி *a benefit*:—these three terms constitute a compound, of which the intermediate member is united to the first by உவமைத்தொகைத்தொடர்மொழி, a word

signifying similitude being suppressed, and with the last by குணத்தொகைத்தொடர்மொழி, the termination or sign of the adjective being suppressed: these being supplied the sentence stands thus—

இப்பனையைப்போல் திவளைய

or திவளையானதனாறி.—செயினும் *although it be done*; the subj. of செய்தல் united with the particle உம and governed by the preceding nom. —பனை *a palm or palmyra tree.*—திவளை *quantity.*

The construction of these terms is the same as of those to (274) which they rhyme.—ஆ abbreviation of ஆக *to be:* the inf. of ஆதல்.—கொள்வர் *they consider*; the 3d. person plu. masc. of கொள்ளுதல் *to take*; எண்ணி the ger. of எண்ணல் *to think* may be here supplied to com- plete the meaning, which is equivalent

to the familiar English expression, *I take it to be so*, or, *I think so.*—பயன் *fruit, profit.*—தெரிவார் *they who know;* the 3d. pers. plu. masc. of தெரிதல், governing the preceding neu. term in the nom. for the ac. or more appropriately, according to the expression of Tamil grammar, forming with it the compound called ஐவேற்றுமைத்தொகை, the sign of the ac. case being suppressed.

NOTE. The construction assigned in the preceding couplet to செய்யாமல் and செய்த, and to செயின் in this, gives them a passive sense, which the verbal forms denominated பெயரெச்சம் and வினையெச்சம் by the Tamil grammarians, including parts. gers. and infs., must frequently take when rendered into English; but these terms are in truth under regimen with a nom. understood, which is the real agent of the act, and governs as actives, the term by which the subject is expressed and by which, as passives, they are apparently governed. In the first couplet the agent of the act *to do* is *person*, and the subject *benefit*; the nom. ஒருவன், therefore, should be understood both before செய்யாமல் and செய்த, and in the first line of this Couplet, which, when the whole elipsis is supplied should be written—ஒருவன் றிலையா றுவிப்பட்டதனைத் தினைச்செய்தி றும.—In either case the nom. supplied gives an active meaning to the ger. part. and subj. they respectively govern, and obviates the anomaly of passive forms being derived from active verbs.—All forms liable to this apparent passive construction, of which the three already mentioned and the அகரவீற்றுவினையெச்சம், or the inf. used absolutely and corresponding with the ablative case absolute in Latin, are in most frequent use, can take it only when the subject is expressed and the agent understood, or when both are understood. Thus; பணங்கேட்டிலீவான் *if money be asked, he will give it;* வேலைசெய்யாமற் பணந்தரேன் *the business not having been done, I will not give the money;* செய்தவேலையிஃது *this is the business which was done:* பணங்கேட்கத்தந்தான் *the money being asked (pecuniā requisitā) he gave it.* But when the agent only or both the agent and subject are expressed, they are actives constructively and naturally and ought always to be so construed, with, perhaps, the exception in some cases of the

the past part. Thus பணங்கேட்பினீவான் *if you ask money, he will give it:* அவன்வேலைசெய்யாமல்விலகினான் *he departed without having done the work:* அவன்செய்தவேலையிதுதான் *this is the work he has done;* நான்பணங்கேட்கவீந்தான் *I having asked money, he gave it.* The governing nominative being supplied in the latter examples demonstrates the real construction in the former, in which it is wanting.

III.

உதவிவரைத்தன்றுதவி

யுதவிசெய்ப்பட்டார்சால்பின்

வரைத்து (௫)

The exalted mind no
benefit esteems
By mere return repaid,
but by the scale

Of it's own greatness

measures each.

" By the scale of it's own greatness"—In the original the instrument is not mentioned, the literal sense of the words being,—*it has it's measure in the magnanimity of the receivers.*—In the Latin commentary this verse is thus explained—" Sensus est, parvum etiam beneficium, si fiat magno viro, ab hoc plurimi œstimari; maximum quoque beneficium, si fiat abjecto viro, ab hoc minimi fieri; adeoque mensuram beneficii non esse sumendam a magnitudine vel parvitate favoris, sed a qualitate illius, cui facies."—Here it is clear, from the person of the last verb, that the conferrer is considered as the measurer of the benefit according to his knowledge of the character of the receiver and his consequent expectation of return. Parimèl-Azhager's paraphrase does not sanction this meaning; his words are—*கைம்மாறு உதவிசெ யொத்ததானும் பொருளானும் காலத்தானுமாகிய மூவகையானுமுள செய்தவுதவியளவிற்றன்று தவிசெய்விக்கப்பட்டார் தம் மமைதியளவிற் றென்றவாறு*—" A benefit conferred, is not compensated merely by a return in any of the three modes, namely, by a favor of the same kind, by bestowing one's wealth, or one's time, but is commensurate with the magnanimity of him by whom it was received."—The latter is the better and correcter explanation, as the former implies a selfish consideration, which contradicts the doctrine inculcated throughout this Chapter.—It is the receiver not the conferror, that the author represents as measuring the benefits; the return to which, he says, will not be like for like, but in proportion to the liberality and greatness of mind possessed by him on whom it has been bestowed.

உதவி *benefit.*—வரைத்து *of the measure* 3rd. per. neu. of வரை.—அன்று. *it is not.* 3rd. per. neu. sing. of the root அல்.—உதவி nom. governing வரைத்து.—உதவி compounded with *செயப்பட்டார் of those who received benefit* plu. per. pro. of the verb செயப்படுகிறது to be done.—சால்பின் gen. of சால்பு *magnitude* வரைத்து of the measure implied the measure of benefit.

IV.

கொன்றன்னவின்னாசெயினுமவர்செய்த
வொன்றுநன்றுள்ளக்கெடும்.

(௯)

To one small favor though
there may succeed
Deadly offence; the
grateful from the mind will rase
For that all memory of
this.

கொன்று *killing;* the gerund of கொல்லுதல் to kill.—அன்ன *like;* a particle of similitude, properly the part. of the appel. root அன் *so.* The construction is the same as கொண்டற்று in Couplet II. Chap. III. See Note Page 62.—இன்னா *mischief, evil;* lit. *that which is unpleasant;* the pron. part. neg. of இன் *sweet, pleasant.*—செயினும் *although there be done:* a subj. form of செய்தல்.—அவர் *they;* nom. plu. of the dem. pron. அவன்.—செய்த *done;* past. part of செய்தல்.—ஒன்று *one.*—நன்று *benefit.*—உள்ள *when remembered,* the inf. of உள்ளுதல் *to think, reflect, keep in mind.* This is really governed by the preceding term in the nom. but together they have the effect of the Latin abl. abs.—*beneficio in mente recordato.*—கெடும் *will be* annihilated, i. e. the mischief subsequently done; the 3rd. pers. fu. of கெடுதல் *to become destroyed,* governed by இன்னா; both the nom. and the v. may be taken either in a singular or plural sense.

V.

எந்நன்றிகொன்றார்க்குமுய்வுண்டாமுய்வில்லை
செய்நன்றிகொன்றமகற்கு

(௰)

Though every virtue by his hand expire
Yet may he live; but by the stroke he dies
When murdered gratitude before him falls.

"Though every virtue" &c. Pariméł-Azhager renders the words எந்நன்றியும் by பெரிய அறங்களை *the great virtues* and adds this gloss—பெரிய அ-

றவகையிற்சிறந்ததல்லவது - ஆன்முலையறுத்தல்மகளிர்கருவைச்சிதைத்தலம்பார்ப்பார்த்தப்புதல்முதலியபாதகங்களைச்செய்தல் The distinction of the great virtues includes the commission of such heinous crimes as cutting off the dugs of a cow, the destruction of the fœtus by women, or the murder of Brahmans."—The meaning of the author is, that whatever other faults he may have committed, there is still hope that the backslider may be reclaimed, if grateful feelings shew that virtue is not entirely dead within him; but there is no hope when he crowns his other offences by the crime of ingratitude—Both the translation and explanation very inadequately convey the strength and vivid expression of the original.

எந்நன்றி *every virtue*; the interrogative particle எ being prefixed to this, and the conjunctive உம் to the next term, a universality of meaning is given to both.—கொன்றார்க்கும் *to those who have slain—or obliterated*; the past. pron. part. plu. of கொல்லுதல் in the dat. case.—உய்வு *life.*—உண்டாம் *may be*; compounded of உண்டு the ger. of உள் *there is* and ஆம் the contracted 3rd. pers. neu. fu. of ஆதல்.—உய்வு *life.*—இல்லை *there is not*,—செய்ந்நன்றி *benefits conferred.*—கொன்ற *who has slain.* (i. e. effaced the remembrance of)—மகற்கு *to the man.*

ILLUSTRATIONS.

AUVEIYA'R'S A'TTI-SHUD'I.

நன்றிமறவேல்

FORGET NOT BENEFITS.

AUVEIYA'R.

ஒருநன்றிசெய்தாரையுள்ளத்தில்வைத்துப்
பிழைநூறுஞ்சான்றோர்பொறுப்பர்கயவர்க்
கெழுநூறுநன்றிசெய்தொன்றுதீதாயின்
எழுநூறுந்தீதாய்விடும்.

நன்றியொருவற்குச்செய்தக்கா லந்நன்றி
யென்றுதருங்கொ லெனவேண்டாம் - நின்று
தளராவளர்தெங்கு தாளுண்ட நீரைத்
தலையாலே தான்தருத லால்.

The good keeping in mind one favor received will forgive a hundred offences.; but though a hundred favors be done to the bad they will, on receiving a single offence regard them all as offences.

(278)

When thou bestowest a favor on another, be not solicitous about the time when it shall be returned : for after a little while the young Cocoa will give undiminished from it's head the water it drank while growing.

NA'LADI NA'NU'RU.

மலைநலமுள்ளுங்குறவன்பயந்த
விளைநிலமுள்ளுமுழவன்சிறந்தொருவர்
செய்தநன்றுள்ளுவர்சான்றோர்கயந்தன்னை
தானவைததையுள்ளிவிடும்

ஒருநன்றிசெய்தவர்க்கொன்றியெழுந்த
பிழைநூறுஞ்சான்றோர்பொறுப்பர்கயவர்க்
கெழுநூறுநன்றிசெய்தொன்றுதீதாயின்
வெழுநூறுந்தீதாய்விடும்

The mountainer thinks of his mountains, the husband-man of the cultivable land, the produce of which he gathers ; the wise think of the special benefits they have received from others, and the fool keeps himself only in his own mind.

For one good turn they have received from another, the wise will indure a hundred evils afterwards inflicted ; but if they have received a hundred good turns and have suffered only one evil turn, fools will consider the hundred good turns as evils.

RATNA'SABA'-PATI.

விசாரத்தினைமுனனினறனுமாரசெயதனறிகருவிஷ்ணுவுநதன
மகாகறபகாலமளவைததாரதியாதவாததினைறு
அசாதபபருகுசமயமபாராதுமுனபினனுமறசெயத
சகாயத்திவைமறககொணணுதிரத்தினசபாபதியே

Did not Vishnu, grateful for the benefits received from Anumàr, who supported him in his distress, endow him with life for the space of a Mugà-calpam? thus assistance opportunely afforded in the time of need, without consideration of what has preceded or what may follow, can never be forgotten, O Lord of the court shining with gems!

TAN'DALEIYA'R-SHATAGAM.

கூனசெயதபிளைறயணியுநதணடலியாரகருவினைசெயதுகோடிகோடி
யானசெயதவிளையகறறிகனமைசெயதாரகருபகாரமெனறுணடோ
உளனசெயதவுயிரவிறறவநதானநடநதெறவுதவிசெயது
வானசெயதனறிகருணையகமெனசெயயுமதைமறநதிடாதே

ஒபபிடடவரலமனைதனிறிதவிருமபெரிதாகுநதோறமபோலச
செபபிடடறிவினையுஞசெயதனறிபவினையாயசிறநதுதோனறுங
கொபபிடடவுமபாகறதணடலியாரவளநாடடிறகோருசமனு
மூபபிடடபெயரகடமையுளளவுநிவிறபபதெனறுமுகநதானே

The deity Tan'daleiyar adorned by the crescent moon, taking pity on me, hath removed the innumerable sins I have committed, but for the benefit he hath thus vouchsafed me have I conferred any favor on him? what can the earth do in return for the benefit conferred by the rain, by the aid of which corporeal life, and countless acts of devotion and charity are maintained? it must not forget it.

Although the seed of the mighty Al-tree be small, it becometh of vast appearance, and thus when a benefit as small as a grain of millet is conferred it should be considered greater than a Palm-tree; therefore, the world says that in the country blessed, by Tandaleiyar, at whose side is Umei adorned with large ear-rings, they who have received only a little salt will remember it during their lives.

SCA'NDAM.

ஒன்றொருபயனறவிணையுதவிறோர்மனை
கனறிடவருவினைகருதிச்செய்பவர்
புனைநுழிவியவர்க்குமுன்புலிநகனறிய
கொனறிடல்லதாகூறறமகேயனடுமே

ஆரோனுமேமாரொருவர்க்குதவிசெய்யவர்க்குதவிதீவினைத்தாரானி
மனமேதானவனருடிக்கருததீவருவருமபடிமயனவேவிவினைதமேதாக்கும்
வாமோறுபுனைமூவியானவானிகளமாருதிசீயருநதிசெய்த
பேரோருமப்பெருதவிக்குதவிசெய்வேனறமனஞ்சிநதியாதே

To all who wickedly conceive the idea of doing any act, by which the minds of those who have conferred on them a single benefit may be aggrieved, this thought will become as an angel of death to destroy them; there requireth none other.

When those who have received a benefit consider what benefit they shall confer in return, they should account as the same the misfortunes which may happen to him from whom they have received it and to his relations, O Son of the Wind! to the benefits thou hast with so much trouble conferred on the daughter of Janagen, who wears a band on her ornamented bosom, my mind cannot conceive an adequate return.

NOTE. This is the address of Râmen to Annimar after his discovery of Sitei when detained in captivity by Râvanen.

PAZHA-MOZHI.

[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]

Though a person, who from friendship hath given to another two measures of grain, taking advantage of this, shall use towards him angry and abusive words, the latter should not be angry with him. Who irreverently licks the butter which has been offered to the Gods?

Let those who have a grateful remembrance of an obligation ever serve them firmly from whom they have received even a measure of grain; for know, O Prince of the shore on which roll the furious waves! that gratitude is not an adventure by sea in which merely two for one may be gained.

To conspire with their enemies to destroy those from whom, relying on our attachment to them, we have received protection, resembles, O prince of the long and rocky mountains abounding in precious stones! the severing, through forgetfulness, the branch by which one is supported.

PURA-NANURU.

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Those who have cut off the dugs of a cow, or have destroyed the foetus in the wombs of jewel-bedecked women, or behaved harshly towards religious instructors, after a careful consideration of their offence may find means to cleanse themselves from it; but for him who even though the world were over--

turned, forgets the benefit he has received, there is no redemption; it has thus been said in moral writings, O Lord adorned by choice jewels!

SHENDILCA'TTA-SHATAGAM.

[illegible]
[illegible]
[illegible]
[illegible]

Know that to confer a benefit on men whose minds are depraved is like painting ornamental devices on the water: and know, also, that a single benefit conferred on those whose conduct is without reproach, will long endure, O thou protected Shendil under the form of a merchant.

MUDURBI.

நல்லாரொருவருக்குச்செய்தவுபகாரங்
கன்மேலெழுத்துப்போற்காணுமே - அல்லாத
ஈரமிலாநெஞ்சத்தார்க்கீந்தவுபகாரம்
நீர்மேலெழுத்துக்குநேர்

வேங்கைவரிப்புலிநோய்தீர்த்தவிடகாரி
யாங்கதனுக்காகாரமானாற்போல் - பாங்கறியாப்
புல்லறிவாளர்க்குச்செய்தவுபகாரம்
கல்லின்மேலிட்டகலம்

A benefit conferred on the worthy resembleth an engraving on stone; but to confer it on those whose hearts are void of kindness is like writing on the water.

Even as the physician, who cured the striped Tiger of his sickness, became his prey, so a benefit conferred on the ignorant and worthless may be compared to an earthen vessel falling on a stone.

BA'RADAM.

தானமாவதுதருமிடத்தயனே
ஞானமாவதெவ்வுயிர்க்கெளிதென்னே
பானயத்திடும்பயனுமன்னதே
தேனியலுஞ்சொற்றிறமைகேட்டியால்

Hear thou whose words are as sweet as honey! the pleasure and profit one receives from bestowing a favor is always equal to the understanding of him on whom it is conferred.

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CHINTA'MANI.

தன்வினைப்பயத்தினாற்பொறிவேந்தவுடைப
பின்வினைவென்றிறப்பிறந்திடும்பூமகன்
அன்னவனவ்விச்செல்கின்மமமனையிசைப
பின்வினைதன்குலம்போகுநரிலையே

[illegible]
[illegible]
[illegible]
[illegible]

The goddess of prosperity will forsake him who betrayeth the prince, adorned by fresh garlands, by whom he hath been exalted; but on this earth none shall ever be able to root out his race, who is faithful to such a protector.

He said-those who die in defending the chief by whom they have been protected and exalted, shall enjoy the company of the celestial nymphs adorned with garlands of the heavenly Carpacam, while on earth they shall be praised in the songs of Poets and the fame of their Valor, spreading abroad shall stand even blazoned in stone.

NA'NMAN'I CA'DIGEI.

[illegible]
[illegible]
[illegible]
[illegible]

Those who have never possessed riches are preferable to those who have lost them; the poor are preferable to those who keep their wealth to themselves; those who restrain their passions are preferable to those who allow their anger to break out in abuse; and the grateful are preferable to those from whom they have received favors.

CHAP. XII.

நடுவுநிலைமை. On Equity.

This title is compounded of the terms நடு *justice* and நிலைமை a verbal from நிற்றல் *to stand*, and lit. signifies therefore *persistence in justice*.



I.

தகுதியெனவொன்றுநன்றே
பகுதியாற்பாற்பட்டொழுகப்பெறின் (க)

That virtue, which in all relations holds
Uuchangeably it's nature, that alone
Deserves the name of justice.

"Unchangeably it's nature"—The virtues and duties on which the preceding Chapters treat, springing directly from the benevolent affections, regard more especially those with whom man is immediately connected; the subject of this Chapter has a larger scope as it applies to all mankind. The virtue here intended, however, is not political justice, on which the Author treats in the first part of the second Book (see Illustrations): it is that modification of general benevolence which regulates the conduct of man to man and prevents him equally from doing that which is unjust, and refusing to do that which is just; it is that universal law which Cicero describes as—vera lex, recta ratio, naturæ congruens, diffusa in omnes, constans, sempiterna, quæ vocet ad officium jubendo, vetando a fraude deterreat;— —Neque est quærendus explanator, aut interpres ejus alius: nec erit alia lex Romæ, alia Athenis, alia nunc, alia posthac: sed et omnes gentes, et omni tempore una lex et sempiterna et immortalis continebit; unusque erit communis, quasi magister et imperator omnium Deus ille, legis hujus inventor, disceptator, lator ;—This description, however, is intended to apply only to that natural law or rule of right of which the Deity is said to be the Author because he has conferred on men, as one of the inherent faculties of human reason the power of discriminating accurately the true from the false, and, consequently, of de-

ciding justly as to wright and wrong. The habitual exercise of this power in this direction should perhaps in precise language be called rectitude or probity, in which sense it differs but little from virtuous habit in general, whence the adage that Justice comprises virtue or, as it is better expressed in a passage ascribed to Pythagoras, is the mother and nurse of the other virtues—*Δοκεῖ μοι τῶν ανδρῶν την δικαιοσυνην ματέρα τε καὶ τιθηναν τῶν ἄλλων αρετῶν προσυπειν.* But the Tamil term which I have translated *equity*, and which might be rendered *distributive justice*, differs from this as it implies also, subjection to those laws which the Hindus believe to have been derived, indirectly, by revelation from the Deity, and which embrace all the precepts of the Smritis that regulate the intercourse of man with man, and constitute, consequently, the moral portion of this division of the Hindu Scriptures.

Aristotle defines distributive justice to imply equality, and to be that habit which prevents men from arrogating to themselves on any occasion more than the share to which they are justly (morally) entitled. It is the duty of a judge, he adds, in the administration of corrective justice, to restore this equality when deranged, by finding the middle term between the loss and gain which have accrued to the parties litigating, and restoring the equilibrium between them; hence in Greek justice, δικη signifies *equal distribution* and δικαστης *an equal distributor*, being evidently from δι *bis* in composition, and κατα *instruo*. With this definition and etymology the Tamil compound which gives title to this Chapter intimately corresponds; for நடு means primarily the *Middle*, and *justice* by a metaphor only, and நடுவுநிலைமை, consequently, *maintenance of a middle station* or *state of equality* with regard to all others, not moving to either side or being biassed, as the Hindu Lawgivers strongly express it, by any consideration of *fear, anger, or affection* பயம் க்ரோதம் ஸ்நேகம்.

தகுதி *justice.* This word, a derivative from தகுதல் *to be fit,* is the same as ஆசாரம *ordinance, observance,* and all terms having this meaning are synonimous with தருமம *justice.*—என *may be called;* the inf. of எனறல.—ஒனறு *one, single.*—நனறு, *virtue.* ஒனறுநனறே must be rendered *is alone the virtue.*—பகுதியால *by division;* from பகுதல to divide, distribute—பாறபட்டு *continuing it's nature;* from பால *nature, quality,* and the ger. of படுதல which in similar compounds often signifies to *extend, continue;* thus one of the aphorisms of Auveiyâr against extravagance in building is—இடமபடவீ-டேல *build not a house to extend over much space.* The proper version of the three last terms is—*Still preserving its nature although divided* i. e. among friends or foes, strangers or relations.—ஒழுக *to pro-*

ceed—பெறின *if it obtain.* The last word is nearly expletive the phrase being exactly equivalent to the simple term ஒழுகின *if it proceed.*

II.

செபபமுடையவனககஞசிதைவினறி
யெசசததிறகேமாபபுடைதது (௨)

By justice do the just their wealth uphold,
And confirmation, strong as virtue's self,
Bequeath their heirs.

செபபம *of justice*; this word is from செபபுதல *to declare*, the declaration of that which is right being the especial purpose of the scriptures.—உடையவன *of the possessor*.—ஆககம *the gains*.—சிதைவு *loss*.—இனறி *without*; the ger. of இல. To obtain a literal version in English, this sentence must be read backwards; this is a rule almost universal in construing Tamil.—எசசததிறகு *to his children*.—எமாபபு *and the highest happiness*.—உடைதது *will accrue*, from the root உடை possess.

III.

தககார தகவிலரெனபதவரவ
ரெசசததாறகாணபபடும (௪)

Unerringly the just and unjust shews
The state in which their progeny is found.

Though the import of these two couplets be the same, they have both been translated on account of their remarkable accordance with a passage in the Psalms, where the Royal Bard says—" I have been young and am now old: yet have I not seen the righteous forsaken, nor his seed begging bread." The Indian writer, however, considered the fact as the retribution of the Deity, who fixed the doom of every soul, before its connection with the body, according to the good or evil deeds of its pre-existent states.

தககார *the righteous, the just*, the past part. plu. masc. of தகுதல *to be fit.*—தகவிலர *the unrighteous, the unjust*, from தகவு a derivative from the same ல and இலர, from இல, they who are not.—எனபது *it is said*, the neu. pron. part. fu. from எனறல.—அவரவர *of each*, the demi. pron. அவன repeated in the nom. plu. used for the gen.—எசசததால *by their children*; i. e. by the state in which their children are found, whether prosperous or unprosperous.—காணபபடும *will be seen*; from காணுதல *to see* made passive in the 3rd pers. neu. fu. by படுதல.

IV.

சமஞ்செயது சீரதூககுஙகோலபோ லமைந
தொருபாற
கோடாமைசானறோரக கணி (அ)

It is the glory of the just to stand
Like the adjusted balance duly poised
Nor swerve to either side.

" Like the adjusted balance"—The balance is an emblem of justice in India as well as in Europe. We have received the idea from the ancient figure of Justice personified with a pair of scales in her hand, but in India it was actually connected with the administration of the law. Formerly every court had a balance as a necessary part of it's apparatus; it was kept apart in a place appropriated to it called துலாபாரா which name was frequently given to the Court itself; and was employed in the performance of one of the five மஹாதிவ்யாநி or *great ordeals*, which after this instrument was called துலாதிவ்யம். In Sanscrit தடதாரா *the supporter of the balance* is a periphrasis for *King*.

சமம *equity*; this is a Sans. term, ஸமம் *samam equal*, whence I fancy the Eng. word *same*.—செயது *doing*.—சீர *virtue*.—தூககுஙகோல *the balance*; metonically from தூககும the fu. part. of தூககுதல to lift up and கோல *a rod*.—போல *like*.—அமைநது *being adjusted* past. part. of அமைதல *to be adjusted*.—ஒருபால *on one side*.—கோடாமை *not swerving*; the neg. Verb. of கோடல *to swerve*.—சானறோரககு *to the wise, virtuous*.—அணி *is the ornament*.

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The author of the Siva-Siva Ven'bà gives the following illustration of this verse.

SIVA-SIVA VEN'BA'.

நயனையுமைசொல்லானுனிகந்தமாவெருவு
செயகனாவாறுனசிவசிவா எனறு
சமனசெயதுசீரதூககுஙகோலபோலமைநதொருபால
கோடாமைசானறோரககணி

எனறகுறடகுள

ஹனனோதானசமனகநினறுபினறனனைவததபாரததைவரையறுகக நதுலாமபோலவிலககனைககாலமைநதொருபககததுககோடாமைசான றோரககழகாவதெனறவாறு. இதறகுதாரணம் - உபதேசகாணடததிற பாரவதிபரமேசுரனருளவிளையாடுமிடததினிலுநிலையாமையாறாய னனைததுதசிசாபமிடடவிடததில,

புதுமொழி

[illegible]

STANZA.

Màl (Vishn'u) for violating justice was transformed to a red-eyed serpent by the Malison of Nangei (Parvati;). O Siva! Siva! it is the beauty of the wise, to remain unbiassed lik the beam of the balance, which swerveth not to either side.

COMMENT.

To remain unbiassed like the balance, which being previously duly poised rightly adjusts itself after the weights are placed in the scales, is the beauty of the wise. The example of this is from the Ubadésa Càndam, when it is stated that Nàràyanan, for failing in justice, was cursed by the Goddess (Parvati) when she played at dice with Paramèswaren.

ORIGINAL VERSE.

While Umei was playing at dice with the God Siven, Vishnu being bidden by her to say justly who had won or lost, unwilling to declare that Siven was the loser, decided wrongfully in his favor; Umei incensed at this cursed him, saying "become thou a snake of the Mountain": those who have heard this will not be inclined to deviate from impartiality.

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UPADE'SA-CA'N'DÀM.

சோக்கநோக்குறவிருந்தவிழிநோக்கினாலவிராய
வாக்கிலொன்றுநினைமனத்திலொன்றொன்றுமனவடித்தாய
பாகதுமப்புலனிழந்தவெம்பாகத்தின்றுருவாய
போகவூழிபலவூழிகளிற்றியென்றுணர்த்தனன்புலை

Thou, who hast seen with thine eyes what has passed, utterest one thing by thy mouth and retainest another in thy heart, denying that which thou sawest; therefore said the Goddess shalt thou for many ages bear the form of a fierce serpent deprived of the Sense of seeing.

ILLUSTRATIONS.

Of the following extracts those which are given first are taken from the first part (அரசியல் *on the nature of the kingly authority)* of the Second Book of this work (entitled, பொருட்பால். *On Wealth)* Chapters XVII and XVIII செங்கோன்மை *The uprightness of the Sceptre,* and, கொடுங்கோன்மை *The obliquity of the Sceptre,* where the Author treats on administrative or corrective justice.

ஓர்ந்துகண் ணோடா திறைபுரிந் தியார்மாட்டுந்
தேர்ந்துசெய் வஃதே முறை.

Carefully considering the facts, without yielding to feelings of compassion, acting with integrity towards all, and deciding according to law; so to act is to administer justice.

CHAP. XVII.

அந்தணர் நூற்கு மறத்திற்கு மாதியாய்
நின்றது மன்னவன் கோல்.

The Sceptre of a King (i. e. the administration of justice) was the cause of the practice of virtue, and of the observance of the law of the sacred

teachers.

NOTE. அந்தணர means Brâhmans generally, but here the Rishis, or Sages, through whom the law was revealed.

குடிதழீஇக்கோலோச்சுமாநிலமன்னன்
அடிதழீஇநிற்குமுலகு

The whole world embraceth the feet of the Monarch of extended dominion, who, in administering justice, (lit: in directing his Sceptre) embraceth all his subjects.

இயல்புளிக்கோலோச்சுமன்னவனாட்ட
பெயலும்விளையுளுந்தொக்கு

In the Country of which the sovereign duly administereth justice (lit. directeth his Sceptre to the right place) both the rain falleth in its season and the harvest is abundant.

வேலன்றுவென்றிதருவதுமன்னவன்
கோலதூஉங்கோடாதெனின்

It is not the lance which giveth victory to a king, but his Sceptre (the symbol of justice) if it never deviate from right.

இறைகாக்கும்வையகமெல்லாமவனை
முறைகாக்குமுட்டாச்செயின்

A king defendeth the whole world and justice, if strictly administered, defendeth the king.

⸻

கொலையிற்கொடியாரைவேந்தொறுத்தல்பைங்கூழ்
களைகட்டதனொடுநேர்

The act of the king in punishing those guilty of murder resembleth the weeding of green corn.

CHAP. XVIII.

நாடொறுநாடிமுறைசெய்யாமன்னவன்
நாடொறுநாடுகெடும்

If a king enquiring day by day administer not justice, day by day will his kingdom fall to ruin.

கூழுங்குடியுமொருங்கிழக்குங்கோல்கோடிச
சூழாதுசெய்யுமரசு

The King who inconsiderately neglecteth the administration of justice, will lose both his wealth and his subjects.

அல்லற்பட்டாற்றாதழுதகண்ணீரன்றே
செல்வத்தைத்தேய்க்கும்படை

The tears of those who suffer from the injustice of the prince are files by which his felicity is worn away.

மன்னர்க்குமன்னுதல்செங்கோன்மையஃதின்றேல்
மன்னாவாமன்னர்க்கொளி

From the uprightness of the Sceptre (from their justice) princes obtain immortal renown; if deficient in this respect the glory of princes cannot last.

இன்மையினின்னாதுடைமைமுறைசெய்யா
மன்னவன்கோற்கீழ்ப்படின்

It is worse than poverty, to be subject to the sceptre (sway) of an unjust prince.

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RÁ'MÁ'YAN'AM.

ஒருததலைபபாரததொருததலைபபனுவலினாரதி
யெருததினியருததினறியலவாககுழைநதிடருமைழகளும
வருததகீலவியவலாமபறுஇருவிலினமருவம
அருததியுனெடனகைபவீதருவிடவேணடும

குலமுதற் றொன்மையுங் கல்வியி னுட்பமும்
பலமுதற் கேள்வியும் பயனு மெய்தினோர்
நலமுதல் கெடினு நடுவு நோக்குவார்
சலமுதல் லறுத்தருந் தருமந் தாங்கினோர்



உருநோய்யு மானக் கவலோங் கழூ
மருளல்வா ளியும்வல் லல்வாழ்வார் களுக்க
தெருளுநல் லறமு மனச்செம்மையும்
அருளுநீ தந்தபி னருவ துண்டாகுமே



இனியசொல் லினிகைய னைவினை
விலையி றறாயன விழுமியன வெனற்றியன
நிலையுநீ இதெந் திகடவா வெனவின
அலையமன னறகழிவு முனைட கைகொடேலா

ஓலமலின் னீகிசசெம்பா றறுவிந
தாழ்வனைத தனிசிலதாஙகிய
ஞாலமனை றநுநல்லவர்நோக்கிய
காலமல்ல துகண முடாருமே

Having passed my days here like the centre of a beam whose scales are equally poised with weights and goods, I anxiously desire to be relieved from the grievous afflictions with which humanity is troubled and to attain endless happiness; deign to grant this.



Those who enjoy the advantages of descent from ancient greatness, knowledge of sciences, and various learning, should regard justice, although their prosperity and condition suffer by it; they who have divested themselves of fraud have truly maintained devotion.

* *He who bears the whirling disk, (Vishn'u,) he who is distinguished by the forked weapon (Siven,) and the husband of the intelligent Vàni (Brahmà;) if these three were divested of wisdom, virtue, equity, and mercy, what else would remain to them?*

If a prince be courteous in words, liberal in gifts, worthy of esteem, pure in all his actions, revered, victorious, and strictly adhere to the path of equity, can he ever be ruined?

Is there any time in which the good expect protection, except when princes, forsaking all that is contrary to right, and as steady as the tongue of a gold-weighing balance, support the world?

PAZHA MOZHI.

முறைதெரிநதுசெலவர்க்குநல்கூர்நதவர்க்கும
இறைதிரியானேரொக்கவேண்டு - முறைதிரிநது
நேரொழுகானாயினதுவொருபக்க—
நீரொழுகிப்பாலொழுகுமாறு

இகருமவனையாதுடனபொருஞ்சினாட
பக்கத்தொருவனெருவனபாறபடடிருக்கு
மிக்கிறப்பிவராயி னுக்தயாக்கு
மக்கேறபக்கேமாவேறு

The prince who knoweth the law should not swerve therefrom, but should be alike impartial to the rich and the poor; if, swerving from the law, he be not impartial, it is the same as if from one breast flowed water and from the other milk.

In a game at dice by mutual agreement, a bye-stander will interest himself for one of them; although their children are all excellent yet mothers will differ in their affection towards them (i. e. will prefer some to others.)

CHINTA'MAN'I.

வாரம்பட்டுழித்தீயவுநல்லவாந்
தீரக்காய்ந்துழிநல்லவுந்தீயவாம்
ஒருமையுத்தியறைகயனெறுவென
வீரவேலென்றுகணைவிளம்பினள்

பெரியவின்பத்திந்திரனும்பட்டுச்செய்கைசி றுகுரங்கு
முரியசெய்கைவினைப்பயந்தன்னையுணரும்மனவெயுளார்தவவினை
அரியதென்னமகிழாருமெளியதென்னவிகழாருமே
இருசாரவிவினையுந்தெளிந்தார்செவிநெறயவனாருந்தெளிந்தாரே

The Damsel, whose long eyes darted glances keen as the spear of the warrior, said—" is it not the nature of the world, that, when one is attached to another all the wrong he doth is accounted right, and when averse, that all the right he doth is accounted wrong" ?

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They who believing that both the mighty Indren, enjoying all felicity, and a little wayward monkey reap advantages proportionate to their respective deeds, do not commend the one saying, it is difficult for others to equal him, or slight the other saying it is easy to do so; those of enlightened understanding, who thus act justly in both respects, are, also, enlightened by a knowledge of the Lord.

ARANERI-CHA'RAM.

காயத்துளிவத்தகறநறிவொருபொருட்கேள்-
ஆயதலறிவுடையார்க்கணைந்துதொயவதன்கண்-

[illegible]
[illegible]

It belongeth to the wise to consider a thing, free from anger or partiality; when in anger the real nature of the thing cannot appear; when partial, the perception of it's faults will be lost.

SIRUPANJA-MU'LAM.

படைதனக்கியானை வனப்பாகும் பெண்ணின் -
இடைதனக்கு நுண்மை வனப்பாகும் - நடைதனக்குக்
கோடாமொழி வனப்புக் கோற்கதுவே சேவகர்க்கும்
வாடாத வன்கண் வனப்பு

An Elephant is the ornament of an army, slenderness of waist the beauty of a maiden; manners are adorned by strictly keeping a promise, and so, also, is the sceptre; soldiers are adorned by unshrinking bravery.

BA'RADAM.

[illegible]

[illegible]

[illegible]

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In ancient time Virósanen born of the son of Iraniyen (named Bragaláden), *being united in friendship with the son of a sage, the two studied together under one teacher and completely acquired all the sciences; afterwards beholding in a certain city a young damsel, they both sought her in Marriage.*

Each of them addressed the damsel seperately for the purpose of winning her to his arms; considering this in her mind she said, I will marry which ever of you is the more learned. Thus not being able to cross the sea of her love, who resembled the loory of the grove, nor to endure the violence of their passion, they disputed together bitterly, each claiming pre-eminence in knowledge.

At length the son of the sage, confident in success, and Virósanen agreed to appeal to Bragaláden the father of the latter, in whom the whole circle of science was incarnated in a material body, and who was profoundly versed in expositions; accordingly they repaired to his presence, informed him of the dispute which had arisen between them and intreated him to examine them in all they had learned.

He in his own mind made no difference between the prince his son and the son of the sage, but as he was not able to determine which excelled in knowledge, he repaired to the golden feet of the holy sage Cásipen and, having reverentially addressed him, requested him to decide to which of the youths the maiden should belong; but the mind of the sage, powerful in all religious knowledge being, also, confused on this point he said;

" It is declared in the four Védas that they who decide, without clearly understanding the case, or, understanding it with partiality, their bodies

being entangled in the bonds of punishment for a thousand successive years, shall sink with distracted minds into an excruciating hell; I can say nothing, therefore, to this dispute. Depart and make it known to others." Accordingly they repaired to their own country.

Having filtered their minds though the Vedas, the sciences and general knowledge, and weighed their several attainments Bragaládden declared, according to right, that Sudenu, the son of the sage, excelled and he, being by his forbearance declared the superior, obtained the golden vine of his desires in marriage. The king of Heaven and all the Gods proclaimed that for equity the equal of the son of Iran'iyen did not exist.

CHAP. XIII.

அடக்கம் On Self-control.

The title of this Chapter
is derived from அடங்கல் *to recede* neu. (whence அடக்கல் *to cause to recede, subdue)*, and
signifies lit. therefore, *subjection, restraint.*



I.

அடக்கமமரருளுய்க்கும்
அடங்காமையாரிருளுய்த்துவிடும் (க)

To intercourse with gods
Forbearance leads; but passion unrestrained
It's victims, plunged in utter darkness, leaves.

"To intercourse with gods forbearance leads"—Forbearance or self-control, the subject of this Chapter, is defined by the Commentator—*the being possessed of control over the body, the speech, and the will so as to prevent those straying into the path of vice,* அடக்குடைமை &c. and the opposite to it consequently is the want of such control, proceeding either from imbecility, or natural weakness of disposition, or from intemperance, or the ascendency of any of the passions over reason. Self control in fact is only a form of that wise self-love, which may be considered as the origin of all good habits, as benevolence or the love of others may be of all active virtues; it is near

akin to patience and prudence, which differ from it chiefly in being employed on extraneous objects. On the former the Author treats in this desire of his work, but Prudence ranks among the regal virtues and is placed therefore, in the First Part of the Second Book under the title அறிவு literally signifying *knowledge*; in Tamil the more frequent acceptations of the words அறிஞர் *the learned* and அறிவிலார் *the ignorant*, are the *virtuous* and the *vicious*. With regard to others, self control is in it's ordinary operation a passive virtue; but not less conducive, therefore, than the more active virtues and duties to the happiness of human life. For without that mutual forbearance, due

from each to all, society could not exist; perpetual brawls, in spite of law or power, would make this world a fit residence for demons only, and anticipate the threat of future punishment denounced in this couplet against those, who, by allowing the violent passions to obtain the mastery over them, vitiate their nature and prepare themselves for the perpetration of every crime,

In the Chapters which precede this, the Author treats on the virtues and duties of domestic life which affect others; and in those that succeed, with a few exceptions, on the habits, good and bad, which, however beneficial or hurtful to others, more immediately affect the individual subject to them, and which may all be considered as proceeding from Self-control or the opposite. It is remarkable that in this arrangement Tiruvalluver coincides exactly with that adopted by Aristotle in his Ethics to Nicomachus, though in other respects, both in general theory and in the distribution of their subject, they differ considerably; the Indian assigning affection or benevolence as the efficient cause of all good, and the Grecian by placing that modification of it which he calls friendship at the conclusion of his work, seeming rather to consider it as the final cause of virtue.

அடககம *forbearance.*—அமரா *the gods*; this is a Sanscrit term from the root ம்ரு *die* with the privative அ prefixed and corresponds these with the greek Αθανατοι *the immortals.*—உள *among.*—உயககும *will conduct:* the 3rd pers. neu. sing. of உயததல syn. with செலுததல *to cause to arrive at.*—அடஙகாமை *want of forbearance:* the neg. verb. from அடஙகல *to be restrained.* ஆர *full, that which fills, dense;* the root of ஆரதல *to fill,* used participially.—இருள *darkness.*—உயதது *conducting to.*—விடும. *will leave.*

II.

எலலாரககுநனறாமபணிதலவருளளும
செலவாககேசெலவந தகைதது (௫)

Though self-control be excellent in all
It most befits the envied state of those
That fortune smiles upon.

எலலாரககு *to all.*—நனறு *good.*—ஆம *will be* the contr. 3rd. pers. neu. fu. of ஆதல.—பணிதல *forbearance;* this word primarily signifies

reverence, but like other words of this meaning, secondarily obedience submission: Parimèl-azhager renders it here பெருமிதமினறியடஙகல

to refrain from thinking greatly of oneself.—அவருளளும *and among them:* உள here forms the loc. c. with அவா to which the conj. உம is added.—செலவாககே *to the happy especially.*—செலவம *to the happiness.*—தகைதது *it belongs.* The two last terms ought to form a compound, செலவததகைதது, the final nasal of the first being retained, according to the Commentator, for the sake of the sound only; செலவாககேசெலவததகைதது may be rendered *belonging to happiness it especially befits the happy.*

III.

யா காவாராயினுநாககாககாவாககாற

சோகாப்பர் சொல்லிழுக்குப்பட்டு

(௭)

Though unrestrained all else, restrain thy tongue
For those degraded by licentious speech
Will rue their tongue's offence.

யா for யாவும், *all;* this term simply means *what,* but with the generalizing particle உம், omitted in this and other instances by the author, takes the signification here given it.—காவார் *they do not guard.*—ஆயினும் *although.*—நா *the tongue.*—காக்க *to guard.*—காவாக்கால் *if not careful;* காத்தல் whence the two preceding terms are derived, means *to guard, watch, be vigilant* and கால் lit. *time* is in similar phrases equivalent to the English *if* and *when.*—சோகாப்பர் *they will suffer distress,* 3rd pers. plu. fut. of the verb சோகாத்தல் *to suffer distress.*—சொல் *the speech.*—இழுக்குப்பட்டு *being base;* a compound formed of இழுக்கு *baseness, meanness* and பட்டு the ger. of படுதல்.

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IV.

தீயினாற்சுட்டபுண்ணுள்ளாறுமாறாதே
நாவினாற்சுட்டவடு (௧)

The wound may heal, though from a burning brand,
And be forgotten; but the wound ne'er heals
A burning tongue inflicts.

தீயினால் *by fire.*—சுட்ட *burned;* from சுடுதல் *to burn* act. *set fire to.*—புண் *of a wound.*—உள் *the interior.*—ஆறும் *will heal;* the 3rd pers. neu. fu. from ஆறுதல் *to be cooled; appeased.*—ஆறா, made emphatic by ஏ, *never will be healed.*—நாவினால் *by the tongue.*—சுட்ட *burned.*—வடு *the wound.*—In the initial and antipenult term the final ல் is converted, according to rule, to ற் before ச.

ILLUSTRATIONS.

INNA'-NA'RPADU.

அடக்கமுடையவன்மீளிமையின்னா
துடக்கமில்லாதவன்றற்செருக்கின்னா
அடைக்கலம்வௌவுதலின்னாவாங்கின்னா
அடக்கவடங்காதார்சொல்.

As boldness becometh not him who professeth forbearance, as boasting becometh not him whose courage hath not been tried, as the appropriation of a deposite is unbecoming, even so are the words of those who forbear not to those who forbear.

PAZHA-MOZHI.

கறறறிவாளணடதட ககமடயகாதார
பெரசசாநதுநதுமமைபபுகழநதுரைபபார

- தெறற

அறைகலருவியவிமலிமலவிநாட
விறைகுடடீசதுமபவில

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பொலலாருசொலவிமறை
கொதாழுகுமபெனததன
சொலவாசெலதனவனதுயாபபடுகெ -
கலவாய
மனவினமுழுவிமனறநதுவிடகு
துனைஇநதனவாயாறகெடும



தமெய்யுந் தமைப்படுகழுந் துணைகளும் போழுதில்
அருமாராத் தவிர்யகற்ற றல்வேண்டும்
அமையாருமவெறப் பவணியாரேதமமைத
தமவெவு ஹுவங்கணைகளும்

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சொயாதுசெல் இருகுணை இல்லாமாக்கவிர்
நாவாயட்கலிதாகு - நாவாய
கனிகணைபோற்றாயகுவட்டறசேப்பவாயகி
வனிதொட்டிருவரோவில்

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பெருமவினாட் பிறாநியலாகா
அருமைறையயான றேசாபபாருமனறனை
நெஞ்சிறசிறியாகுணைத்தலப்பணியினமேத
பஞ்சினைத்தெதிவிட்டல்

***

அடங்கியகப்பாட்டைவந்திவிரயுங்காதறுத
தொடங்கியமூணறிஞ மாணடமட்டுமொபாதியக்
செல்லுமவாயகமெஞ்சிறுநாவிசெயுங்கே
கொலிமெறகொட்டுவைதார

***

கட்டபெருஞ்செல்வந்துயரந்தபெருமை
அடக்கிப்ஒழனைந்நகணுகி - நடக்கையின
ளளிய்லலொண மெலைவத்தல்குரங்கினைக்
கொணர்கொடுத்துவிட்டல்

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[illegible]

(300)

Forbearance is known only to the wise. The unforbearing praise themselves even unwittingly; O King of the country whose mountains are ornamented by clear water gushing from the rocks! the water in a full pot is not sub- ject to agitation.

Fools, accustomed to speak evil of others when concealed, bring themselves into trouble by their unguarded discourse; thus O Damsel, a frog-fish though hidden in the sand, betrays itself to distruction by it's voice.

When people are praised by those intimately connected with them they should at once reject the flattery, O King of the hills covered by the bamboo! People do not adorn themselves with

unsuited to their rank.

ornaments hough their own property of

Worthless people, who have addicted themselves to evil speaking are incapable of restraining their tongues; O King of the Sea where ships roll like those intoxicated by palm-wine! there is none who can carry the wind on his shoulder.

O King of the great Mountains! the wise keep sacred those secrets which ought not to be known by others; to impart them to the low-minded is like placing cotton on the top of palm, whence it disperses itself abroad.

They who restraining themselves keep in subjection their five senses in three respects (namely thought, word, and act), and acquire in this transitory life a spiritual guide to the life after this, are like those that fix their spade upon the mountain Colli.

To bestow supreme power and great riches on one, who keeps not his will in subjection, and who lives not a good and pure life, is like placing a fire brand in the hand of a monkey.

Although one be born in an illustrious family, possess inexhaustible wealth and be the favorite of the princes, yet he should not inordinately desire to be distinguished by Kings, for self subjection is the chief virtue both for this world and for the world to come.

Those who having conquered haughty enemies yet do not vaunt their own prowess in order that others may praise them, are like such as though so intoxicated as to be falling, yet tie not up (valuables) so that they shall drop out.

கறறிததாவிஞாசொலலாதஞசொாவஞி
மறன றடீாவபபகாவா பவிபயிஅமெல

வறறியவொவகிகலளெகுமெஞஞான றும
பசசொவகசிலவகிமெயாலி



இடமபடமெயஞஞானவகற

பிஞமெனறும

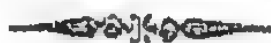
அட வகாதாமொன றுமடவகா-

திடவகுணஞ

யுபமிபாகுமெயடிறயிாகாயம

மெபயதடிஞய

ஸகைபப ருபமெயசகளாயிவகாய



பிறாமறையினகடசெஙிடாயததிறன றிக
தெஇவாரிறகடுருடமுயதநிய
புறவசுற றினஞுவகையாயசிறபாமென வியாதும
அறயகூறமெவளடாவவறகு



சகொசமெசவெமமெபறி ஞமவிழுமியோ
மொசகாஇஞதெசாலலாபிகுதிசசொ-மெலகளஇ
முகஇரிமெமறகாளிமிருவசெதறதிபுதவல
மிகஇாஞவெளளிவிழும

Those whose tongues are adorned by learning and knowledge (the wise) fear the disgrace of evil-speaking; the unwise indulge therein: thus on the Palm-tree the dry leaves maintain a perpetual rustling, while the green leaves make no noise.



Although deeply instructed in the knowledge of truth, those who have not accustomed themselves to restraint can never be restrained, O large-eyed beauty! thus, though the wild-pumpkin be dressed with salt, clarified butter, milk, fire and various condiment, its natural bitterness will never be removed.

If one be deaf to the secrets of others, blind to the wife of his neighbour, though well acquainted with her excellencies, and dumb in calumniating others, in him it is not necessary to inculcate virtue.

The worthy, although they have attained to wealth and dominion, indulge not in haughty language, but if the mean have acquired the wealth of one Cáni (1-80th part) added to one mundiri (1-320th) they will regard themselves as Indren the king of heaven.

(302)

ARA NARI-CHA'RAM.

தனவினைதனைச்சுடுசரியாகத

தானடைவிற

பினவினைதானெய்யதாபபயவிலெவி

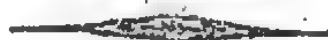
- தினவினைக

குடிகெடுக்குமெனமிற முகசூறதெயவல்செய்யிற
பிடிபட்டுக்கெட்டனனு

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If one submit himself to the conscience in his own breast there is no benefit that he may not obtain; but if he follow the dictates of his ruinous will, he resembles a male elephant subjected to the female.

O my heart! I can by no means keep thee under restraint, and if I cannot restrain thee what else can I restrain? could I effectually restrain thee I should possess the key that openeth heaven.



Those, who bind the elephant of the senses, with the cord of wisdom, to the pillar of the will, obtain for themselves the reward of fame in this life and of happiness hereafter.

NOTE. Vîra-mámuni has appropriated the thought expressed in this verse. See the first verse of the extract from the Témbâvani at Page 64.

Pride not thyself for having acquired various knowledge, the hand umbrella will shelter thee from the spreading beams of the sun, and among the unlearned a word may prevail which will become an axle-tree to the learned.

(303)

They who, although residing in the midst of a city, keep their minds entirely under subjection, really dwell in the wilderness, the groves of which distil honey: and those whose minds are not under subjection, although residing in the wilderness, are as if they had returned to the inhabited country and dwell in the midst of a city.

VALEIYA'PADI.

ஆககபபடுககுமருநதவிரவாயபபெடுமெயபவிககுமெ
பொககபபடுககுமபுலிஙகததுயபபிககுங
காககபபடுவனவிநதிரியமைநதனு
நாககுவவிவெவிநனெபெருமாறெ

As the tongue is destructive of prosperity, and often sheweth its owner in fetters, sendeth him into exile, or even plungeth him into hell, a more careful restraint should be placed on it than even on the five senses.

NA'LADI-NA'NU'RU.

அறிவதறிநதடஙகியஞசுவதஞசி
உறுவதுலகுவபபச்செயதுபெறுவதனால
இனபுறறுவாழுமியலபுடையாரெஞஞானறுந

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Knowing what ought to be known and submitting thereto; fearing what ought to be feared; performing every duty so as to satisfy the world; and living in the enjoyment of pleasure according to their means; they who are thus disposed never experience the evils of life.

Flee from pleasure.

Although thyself be ruined, think not of prejudicing others; however, they may deserve it: eat not with those with whom thou shouldest not eat (enemies, irreclaimable sinners, and the rest) even though thou lose the flesh of thy body by hunger; speak not falschood, intermixed with truth, although the whole world canopied by the heavens be thy reward.

NI'DI-NERI-VIL'ACCAM.

கல்வியுடைமை பொருளுடைமை யென்றிரண்டு
செல்வமுஞ் செல்வ மெனப்படும் - இல்லார்
குறையிரந்து தம்முன்னர் நிற்பப் பொறாது முக
தலின்வை யமிழ்ந்தாழ்ப் பெறின்

அகத்தம் பெரியார் அறியாருடைப்பட்ட
யிசைகொள்வுகானின்னி தாழ்ப - ஆகலின்
வெளிய அறிமன் மேலுழைச் செல்லச் செல்ல
ஒளிதனே நாழு நல்வரு

வில்கல்லி யோமபி விதைந்துன வேசெயயு
நல்தத்தையோர் கல்வி வழக்கிதே - புல்லப்பனைய
வெனறன் கொல்லோ முக்கிலின் வெம்பிறன் வென்று
தப்பாத்து தமபி றகொள்ள

தன்னிவியப்பிபபான் ற றயுகுந்நாற் சுடர
கனலீர இசைக்குவளர்த்த ற - நனவளா
வியவாமையன தெவியப்பாவதினவ
நயவாமையன நேகல்ம

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Literature and riches might really be deemed two species of wealth, if the possessors of them bowed their heads with humility, like the poor when they stand begging alms before them.

Men eminent in knowledge when in company with the ignorant and perceiving their presumption, will behave themselves with humility. Is it not, thus, in the scales, the heavier goes down, while the lighter rises [illegible] and more?

The good deeds of good men, who carefully avoid what is forbidden and [illegible] what is prescribed, become evil, when they extol themselves, boasting that having conquered the five senses, they have undeviatingly persisted in this conduct.